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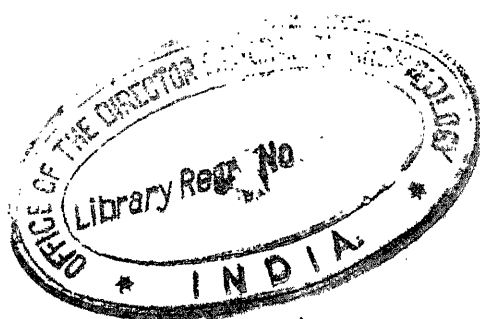
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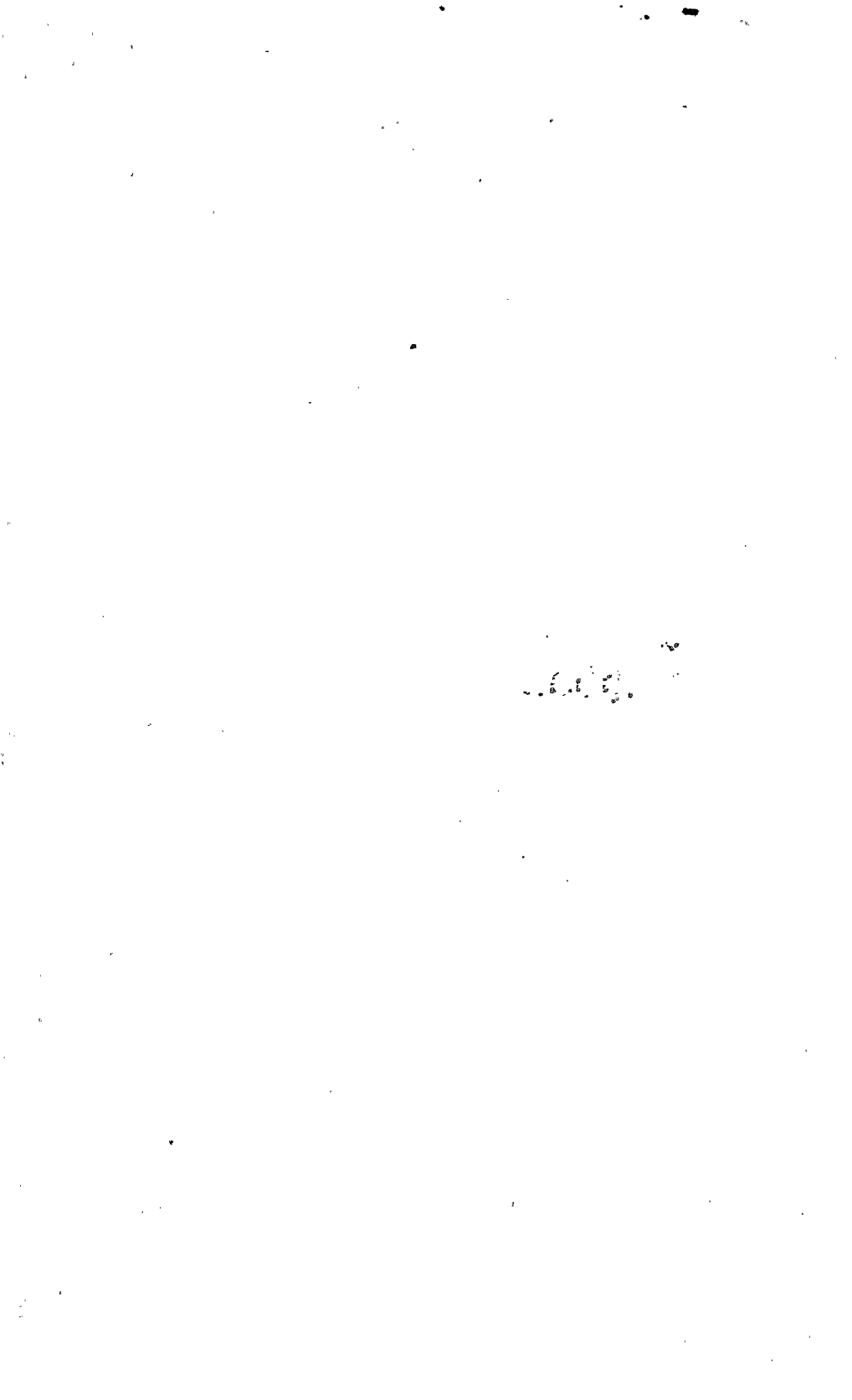
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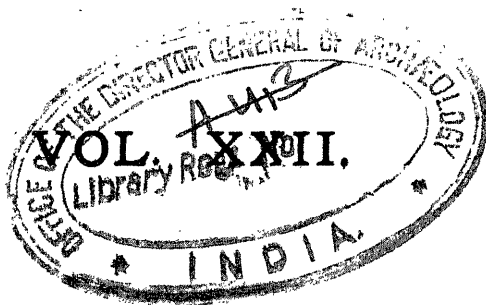
The Maha Bodhi

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United Buddhist World.

The Journal of the Maha Bodhi Society
Buddha Year 2457-58.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—”*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXII.

JANUARY,

2457 B. E.
1914 A. C.

No. 1.

KAMMA.

A sermon delivered by Revd. Kahawe Ratnasara, Vice-Principal of the Vidyodaya College, on the 1st Anniversary of the death of the late Mr. Simon Hewavitarne.

The force of Kamma acts through the whole world both inanimate and animate. Just as the linch-pin holds the chariot together and makes it roll, so does the force of Kamma set life rolling from birth to birth. Besides Kamma, there are four associate attributes; these five associated causes act from birth to birth. These five causes of a past birth produce five effects in the present life; and the five causes in this life produce five effects in the future.

These four associated attributes are 1) Moho—avijja. This is the ignorance that does not realise the sorrow of rebirth.

(2) *Nikanti-tanha* This is the desire that causes beings to cling to birth; looking upon life as a thing of pleasure and joy.

(3) *Aynhana Sankhāra*; This is the getting together the necessities for rebirth. Sankhāra are the volitions that help the getting together of actions. Rebirth is due to actions or volitions both non moral and moral, according to them depends whether our life is good or bad, full of joy or sorrow. The clinging to life is due to Tanha and Upādāna.

Upādāna rises with tanha. The difference between them may be compared to a thief stretching forth his hand to grasp an object in a darkened chamber and the actual grasping it. Tanha creates the desire for rebirth and Upādāna the rebirth itself.

(4) *Cetana Bhavo* is the volition that aids rebirth.

Bhavo may be taken to mean the place of rebirth or the Kamma or the Cetana that causes the rebirth.

Kamma with these four causes produces the aggregation of the skhandas. The period of consciousness begins from the moment of rebirth. The sequence of thought consciousness is known as the *Citta Viti Paramparā*

The first stage is the bhavanga stage in which thought and consciousness may be said to be quiescent. The Bhavanga Citta is pure, till it gets soiled by accidental impurities or passions. The awakening of consciousness may be due to presentations either moral or non moral. This stage of "subconscious" thought (Bhavanga) is followed by *Avajjana* or the period of inquiry.

This is followed by *Darsana* when contact takes place either visual, auditory or through the other senses. This is followed by *Sampaticcana* when the object is brought into more intimate perception. Then comes *Santhirana* wherein investigation takes place; this is followed by *Vottapana* which is analysis or differentiation.

These are followed by the Javana thoughts; there are seven of these which are the volitions which help rebirth and which are translated into Kamma actions.

This sequence of thought consciousness is aptly illustrated by the analogy of the sleeping man (bhavanga) near whom a fruit falls. He is roused by the sound, and then inquires into the cause of his waking (āvajjana); then he sees the fruit (Darsana) but he is not sure of it till he further sees its form and colour etc., (Sampaticcana); then he takes it into his hand and examines it more closely (Santhirana) and then he knows what sort of fruit it is (Vottapana), and then he decides to eat it and enjoys the taste of it and creates thereby good or bad thoughts (Javana).

To the Bhavanga, a stimulus is necessary to create the sequences; in the above illustration it is an auditory stimulus *Sabda-arammana*.)

The thought consciousness that rises immediately prior to the moment of death is known as the *patisandhi vinnana* and is the connection between death and rebirth. At this moment nothing passes; owing to the above mentioned five causes consciousness arises in the next birth.

To explain by an analogy, it is just as in photography, a picture forms although nothing passes from the object to the photographic plate.

It has been said that owing to the differences in Kamma there are differences in form ; as Kamma differs qualities differ, both personal and impersonal such as gain or loss ; praise or blame ; honour or disgrace ; good health or ill health. It may be said that Kamma produces worlds as well as rebirths.

If anything comes into being through a cause, then must it also disintegrate or decay. But it is difficult to say when death takes place whether it is through past Karma or present Karma.

A lamp burns while there is oil and wick ; it will cease to burn when the oil and wick are exhausted ; but a strong wind may come and put the light out. So in the working of Kamma there are many accidental causes which an ordinary mind cannot perceive. Living beings are born through merit and demerit ; though the ordinary man may not see the sorrow and pain in life, those who have acquired true wisdom see its futility and inutility. And the highest wisdom comes only through the merit of good actions, thoughts and words.

A man is being carried down a strong current, and if he is a swimmer if he can cling to something he can save himself. He sees a decomposing corpse floating down and by its aid he swims ashore. He does not feel the smell of its decomposition but when he reaches the shore he sees the decomposing corpse and feels the offensive smell and kicks the corpse aside. In the same way, it is only when one reaches the shore of perfection (arahat ship) that one recognises the pain of life. In the world of pleasure one does not feel the impermanence of life.

Existence, through wisdom thus leads from higher to higher till one understands the inutility of birth by wisdom. This is well called *Karma-Ksaya* or the consumption of Karma. To get to this higher stage of wisdom three things are wanted Sila, Samādhi and Pañña.

Samādhi (meditative concentration) is the whetstone that sharpens the axe that destroys Kamma ; Sila is the resting place of conduct without falling into bad actions.

Just as the whetstone rubs off the rust on the blade, so does Samadhi purify the mind.

Just as a heap of flour gets blown off by the wind, but when it is mixed with water and kneaded it does not blow off, so by meditation the mind is trained. The mind is like an untrained colt or untamed bull that skips here and there and drags the driver whither he pleases ; if the driver follows the untrained colt or the untamed bull he is led astray. So the Wise man ties the bull to a post and rings the nose, and the bull goes round and round the post till he can move no more

and the owner then comes and feeds the bull and tames him. So by meditation can the mind be trained to follow actions.

The uses of the mind are two; to know what life and karma are and to realize Nirvana. So long as the mind is impure Nirvana cannot be known; when the mind is troubled even an ordinary book cannot be understood, so how can an impure mind realize Nirvana. When the mind clears pure Wisdom dawns; this *Vidarsana-panna* destroys ignorance and through it the sorrows of rebirth can be seen and then comes the strength to know that everything material decays and then comes the eradication of attachment and disappointment and separation from Sankhârâ i.e., Nirvana.

QUALIFICATIONS FOR A CRITIC OF THE BUDDHIST CHRISTIAN PROBLEM.

When a man has spent his life in a study ahead of his times, he owes it to posterity to give the scholars of the new generation some clew to the sources of his knowledge. Otherwise he may be accused of mere speculation and the study of the subject imperilled for his successors.

While we have learned Indianists and learned New Testament scholars, we have no body of students yet trained for the great work of connecting the two leading religions of mankind and so laying the foundation, in the field of literature, for the coming world-religion.

The following are the qualifications for a student who would make the Buddhist-Christian problem his domain :—

1. A knowledge of the Christian Gospels, not merely in Greek, but more especially in their structure. By such analysis as those of Eusebius and Ammonius and Abbott and Rushbrooke, the student should know what stories are told by all four Evangelists, what by the three Synoptists, what by every pair, and what by each alone. He should know his way about the Gospels as about the streets of a city. The use of colors is a great help. Give each Synoptist a primary color: preferably blue to Mark, red to Matthew, and yellow to Luke. Underline in the secondary colors the agreements of pairs: orange for Matthew-Luke, purples for Matthew-Mark and green for Mark-Luke. When a man knows these things he can see at a glance the weak spots in the Gospel tradition where foreign influence is most likely to be found.

A generation has now arisen which knows not the Gospels. Professors in our universities do not know them. If, for example, a man

does not know that the Christian Penitent Thief is found only in Luke, the Gentile Evangelist, and that the Antioch physician does violence to the text of his master Mark in order to introduce this popular Buddhist character into the Gospel, such a man cannot be appealed to by the evidence.

2. A knowledge of the sacred writings of the Buddhists, especially of the pre-Christian Hināyan texts, preserved in Pāli and Chinese, the one in the original Hindu of the sect of the Elders, the other in ancient versions from the Canons of sects whose Hindu originals are mostly lost. Even if one does not know Chinese, yet a study of Anesaki's analysis of the correspondences between the Pāli and Chinese Canons and his notes on their differences in the margin of *Buddhist and Christian Gospels*, will fix the main Buddhist tradition in the mind.

3. A knowledge of the extent of Buddhist literature at the time of Christ, as shown in Asoka's inscriptions, the Chinese Buddhist Catalogues, and the recent discoveries of translations into the vernaculars of the Parthian Empire, the buffer State between Palestine and India. Add hereto Strabo's statement about the closely allied dialects which were spread throughout this region; Alexander Polyhistor's account of the Buddhist topes in Bactria; and the Wei Annals of China which state that the Buddhist Scriptures were already translated into a vernacular in the year 2 B. C.

4. A knowledge of the Buddhist coins, with Greek on one side and Pāli on the other, which circulated between Palestine and India at the time of Christ.

5. A knowledge of the ancient trade-routes of this region, as revealed in the *Parthian Stations* and the *Periplus of the Erythrean Sea*.

6. A knowledge of the scenes from Buddha's life known to have been sculptured upon the Great Tope in Ceylon in the second century before Christ, when visitors came to the opening ceremonies "from Alexandria, the City of the Greeks." Add to this the extant sculptures at Bharahat and Sāñci which are photographed in works of archeology.

7. The writings of Swedenborg and the Society for psychical Research, without which one may judge these Eastern spiritual books either from the standpoint of Christian tradition or else from that of last century's agnosticism, neither of which will furnish a key.

With such a body of knowledge a student is competent to criticize the works of scholars on this important subject.

ALBERT J. EDMUNDS.

THE PROBLEM OF LIFE AFTER DEATH.

If a light shines in the night and is blown out, shall it ever be lit again or shall it remain extinguished forever? Most assuredly it may be lit again, and certainly it will be if ever it be needed. But the question arises, Would a light lit in the second watch of the night be the same as the light that burned during the first watch? Such was the question which the Buddhist sage Nāgasena proposed about 2000 years ago to the Greek King Meleander, called by the Indian people Milindo, as recorded in the Buddhist book, *Milindapanho*. And the answer was that in a certain sense the light of the second watch is, and in another sense it is not, the same light. It is the same in kind but it is different, as it burns at another hour and is feeding on other material though of the same kind.

The question is asked for the sake of solving the vexed problem of personality and its continuance beyond death. The Brahmans of those days believed in transmigration of soul, the Buddhist did not. The Buddha has taught his disciples that there is no soul entity which can migrate, for every human being, as everything else, is a compound, is the result of a combination, and it lies in the nature of things that all compounds will be dissolved again. But while there is no transmigration there is rebirth.

That a deed (called *karma*) lives on and has an after-effect was scarcely doubted in India by any one and certainly not by the Buddhists to whom every individual creature was but the effect of former happenings. This is true of every organism, of man, of beasts and of plants, yea of chemical formations as well. Says Professor Huxley in comment on the Buddhist doctrine of karma :

“Everyday experience familiarizes us with the facts which are grouped under the name of heredity. Every one of us bears upon him obvious marks of his parentage, perhaps of remoter relationships. More particularly, the sum of tendencies to act in a certain way, which we call ‘character,’ is often to be traced through a long series of progenitors and collaterals. So we may justly say that this ‘character’—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another and does really transmigrate from generation to generation. In the new-born infant, the character of the stock lies latent and the Ego is little more than a bundle of potentialities. But, very early, these become actualities; from childhood to age they manifest themselves in dulness or brightness, weakness or strength, viciousness or

uprightness ; and with each feature modified by confluence with another character, if by nothing else, the character passes on to its incarnation in new bodies.

“ The Indian philosophers called character, as thus defined, ‘karma.’ It is this karma which passed from life to life and linked them in the chain of transmigrations ; and they held that it is modified in each life not merely by confluence of parentage, but by its own acts.

“ In the theory of evolution, the tendency of germ to develop according to a certain specific type, e.g., of the kidney-bean seed to grow into a plant having all the characters of *Paleolus vulgaris* is its ‘karma.’ It is the ‘last inheritor and the last result’ of all the conditions that have affected a line of ancestry which goes back for many millions of years to the time when life first appeared on the earth.....The snowdrop is a snowdrop and not an oak, and just that kind of a snowdrop, because it is the outcome of the karma of an endless series of past existences.”

There is a transference of karma and this is accomplished according to natural law. The Buddhist sage is very careful to point out that there is nothing that migrates from a banana rotting in the ground to the new banana growing on the tree sprung from it, but there is a continuous concatenation of effects resulting finally in the rebirth of a new banana. This new banana is the same in kind as the old banana ; it is the same in character, and it is by a continuous development the continued life of the old banana. A seed of the old banana has sprouted, has assimilated the surrounding soil and water to its own structure and in the course of its further growth reproduces itself. This is called by the Buddhists rebirth, and they insist that there is no soul entity, no self, no banana thing-in-itself, that passes over from the old banana to the new banana ; but there is according to the karma of everything a re-formation of its character, and thus do deeds continue.

This is the basis of the Buddhist idea of justice. Everything good or evil persists and we reap what we sow. The new generation is in a certain sense not the same as the old generation, but in another sense it is the same ; it is its continuation and its outgrowth, as much as, but no more than, the grown man is the same as the boy or even as the babe which he was born.

This theory of rebirth is not limited to the physical growth of a man ; it extends also to intellectual fields as the same Buddhist philosopher explains. Thus thoughts, as transferred and thereby characteristic traits, intentions, aspirations, sentiments, knowledge, etc., are impressed upon others. Nagasena says : If the teacher recites a stanza and the

disciple repeats it, cons it and learns it by heart, there is no particle of any substance, no entity of any kind, no self of the stanza transferred, there is no transmigration taking place, and yet stanza of the teacher is impressed upon the mind of the disciple, just as a seal is impressed upon the wax, and thus by karma, by the form of activity, the stanza is reborn.

This ancient view of immortality is practically the truth of evolution. We ought not to call it in a negative form immortality, but in a positive description of what actually takes place, continuance of life and indeed a continuance of our most personal forms of life.

The Buddhist philosopher is very explicit in explaining the efficiency of karma. In connection with the allegory of the light he says: Suppose a man arises in the night and causes a lamp to be lighted; if he dictates a letter and has his scribe take it down, will not the act of writing cease, while the written letter remains? This is to explain the truth about transiency and permanence. The doing of a deed passes, but the effect remains. When the letter is received by the addressee, he reads it and the writer's words are reborn in the addressee's mind. These are simple and very obvious truths, and they are the basis for all our moral aspirations. Our interest in life does not cease at death; our hopes and fears extend beyond the grave and our aspirations continue to live when our bodies meet with decay. And what are we? Are we our bodies or our aspirations? Are we matter or mind?

All religions possess the idea of immortality. They extend to man an expectation or a hope that he will live on in one shape or another, that what he has done will continue to have its effects and has not been done in vain; that his life is not as if it had been writ in water but leaves traces and helps to build up the future, and this hope is not vain. The allegories and notions of the nature of immortality are often gross and erroneous, yea superstitious, but the nucleus of the belief is true and for that reason it will never die.

Professor Haeckel is not thorough-going in the exposition of his monism. He is too negative. He is too much bent on telling people what is wrong in their religious beliefs to see the truth of the old doctrines. He has been carried away in the heat of battle to attack the windmills of superstition and forgets therewith to point out the positive truths of science, of monism, of the actual facts and the lessons implied in facts.

The conception of monism here propounded has been under the suspicion of being a kind of dualism, or at least a compromise with

dualism ; but it is truly monistic. In fact it is more monistic than the so-called Haeckelian monism, for it explains more and recognizes the significance of human life with its ideals and aspirations. The religious development of mankind is not a mere vagary ; it is as much a natural phenomenon as the growth of a tree or the development of human society and all human institutions. From the start of his humanity man has been groping after certain truths to satisfy the cravings of his heart and bring him in tune with the All of life, the cosmos, the constitution of the universe. Our souls are not material things, or substance, or entities. Our souls consist of our wills, our thoughts, our sentiments, and these non-material factors, though not concrete objects, are as important in life, if not more important, than the materials of which objective reality consists.

To present a true monism which would not overlook the most significant phenomena of existence has been the aim of our life's work, and we feel confident that we have succeeded. We challenge both parties, the old religionists and the new anti-religionists, to point out a flaw in our arguments. This world is a unitary system, its so-called laws of nature are only so many applications of the cosmic order, and the lawdom of the world (its *Gesetzmässigkeit*) implies that science is possible, that all phenomena are at least in theory comprehensible and that all of them can be harmonized in a world-conception free from contradiction—i. e., the ideal of our search for truth in monism.

(With acknowledgements to the "Monist.")

P. C.

A LECTURE ON BUDDHISM.

On Sunday afternoon Chung Yang, a Buddhist priest who has been giving frequent lectures on Buddhism at Hardoon's Gardens, gave an address at the International Institute in the series of the World's Religions. He began by saying that every one of the World's Religions had certain principles which made each distinct from the others. If one should change his Religion, it should be by persuasion and not compulsion. With reference to harmony between the different Religions, as is the aim of the International Institute in these Sunday Conferences, it is impossible to get every one to abandon his own Faith and accept the doctrines of only one Religion. If the object is to cultivate friendly feelings, while each one is at liberty to hold to his own Religion, there is some benefit to result, but not of any large degree. The real benefit

and the true spirit of concord are in the union of good and philanthropic deeds. There are two kinds of Buddhists, one who center every thing, in reaching heaven through performance of the ten virtues ; the other of penitence, transformation of the heart, and becoming a Buddha.

The wish of Dr. Reid in these conferences to break down wars and wranglings among men and between Religions, and to bring all into one great brotherhood and to reach salvation, was an idea which all must approve. Universal brotherhood met two obstacles, one conflict among nations, and the other conflict among Religions. To-day more than ever before, China was entering into relations with the rest of the world, and other Relations were being propagated in the land. To make these new conditions peaceful was difficult, but there was a chance to understand each other. The root of all harmony is love to others, and the spirit of equality.

The speaker then brought out the metaphysical character of Buddhistic teaching, as the endeavour to get away from objective existence with its various names, to a common existence, where no one is distinguished from another, but where each is swallowed up in the Universal All, and all distinction vanishes away. All phenomena must be looked at from the standpoint of pure detachment. The heart and intuition form the only means or process whereby one may escape from the bondage of external realities to the inner reality of the Universal One. In this way unity may be reached in religion, and the present discords cease because the differences emerge into a common all.

At the close Dr. Reid called on Rev. Evan Morgan to make a few remarks as he is appointed a delegate, representing the Institute, to an International Congress of Religions which meets in Paris next month. Mr. Morgan said he was fully convinced of the value of the Institute's work in bringing about greater harmony among the different Religions. He would be glad to report on the conferences which had been held under the auspices of the Institute. By meeting and understanding each other, there comes increased friendliness and in time there will be unity in the conception of the great truths of all Religions.

[It is wrong according to our views to say that Nirvana is the absorption into the universal all. This is the vedantic belief. The Dharmakaya of the Northern Buddhists is not recognised by the Southern Buddhists as an entity. We wonder if Dharmakaya has been translated as the Universal all. The Northern Buddhists have made the doctrine of Dharmakaya transcendental. In the sense of an all pervading Body of the Dharma it is no doubt a later development.

Nibbana means ultimately the getting rid of attachment, but it in no way means an existence of detachment nor is it an absorption into the Universal All,—Editor M. B. J.]

THE TEMPERANCE CAMPAIGN.

COLOMBO TOTAL ABSTINENCE CENTRAL UNION.

CONVENTION HELD ON THE 10TH JANUARY.

OVER THREE HUNDRED DELEGATES PRESENT.

RESULTS OF SIX-MONTHS' HARD WORK.

PRESIDENTIAL ADDRESS BY MR. D. B. JAYATILAKE B.A.

MEETING LASTS FIVE HOURS.

Saturday was a field day with the Buddhist temperance workers in the Island, who assembled in their hundreds at the Ananda College to consider the results achieved after six months' hard work in the cause of temperance. Delegates from temperance societies in almost every Korale of the Island were present and there were nearly one thousand five hundred people present at the meeting which commenced at 1 p.m. presided over by Mr. D. B. Jayatilake. The proceedings commenced with the taking of *pan sil* by the whole gathering from the Nayaka Thero who was present with quite a large number of other members of the Buddhist priesthood. The members of the central branch of the Total Abstinence Central Union assembled in full force and looked after the arrangements for welcoming the delegates.

After the preliminaries, Mr. A. Mendis, Secretary of the Central Union, in welcoming the Priests and Delegates, said:—

Rev. Sirs, Mr. President and gentlemen,—This is the third time that I, as Secretary of the Central Union, have had the privilege of welcoming you to this convention. You are more cordially welcomed to-day than ever before, for the simple reason that our work is progressing rapidly and we require as many enthusiastic and confident workers as we can get. Rev. Sirs, your whole-hearted support of our cause has been of the greatest assistance to us and we highly appreciate it. In

this large gathering, I notice delegates from about 100 societies affiliated to the Central Union and also representatives from the Central Associations of Hapitigam, Raigam Salpiti and Pitigal Korales, all in the Western Province. There are also here present, representatives of Societies in the Sabaragamuwa, Southern, North-Western, Central, North-Central and Uva Provinces. In short, we have delegates from seven out of the nine provinces. This is not the work of our worthy President, who has consented to occupy the chair to-day, not of the Secretary, nor of a group of people in Colombo or elsewhere. But it is your own work. It is as much your work as anybody else. True enough for convenience and other considerations, somebody has to preside and another to act as Secretary, but it is the work of you gentlemen that we all have met here to discuss. In this connection I wish to offer an explanation for the occasional disappointments the Central Union may have caused at your meetings by not being able always to send the very gentlemen whom you wished to have as representatives from this Union. This is due to the members of our Union being busy men who cannot be at our service always. While extending a welcome to you, I feel I ought at the same time to congratulate you on the excellent progress you have made during the half year.

The proceedings were conducted in Sinhalese. Most of the speeches were of an exceptionally brilliant order and will lose much of their earnestness and persuasive eloquence in the process of translation necessary for the purpose of this report.

A large number of letters and telegrams from people in all parts of the Island, regretting their inability to be present and expressing hearty congratulations to the Society were read by the Secretary.

THE HALF-YEARLY REPORT.

The Secretary then read the half-yearly report which was printed in Sinhalese and distributed amongst the gathering. The following is a summary of the same:—

The third half-yearly report of the Union shows satisfactory progress in temperance work during the past six months. The Total Abstinence Societies have reduced the consumption of liquor, and in some places have put an end to all business at taverns, and crime and litigation have decreased while useful activities for the good of the community have increased. The resolutions passed at the last convention held in June, 1913, were duly forwarded to Government and led to some correspondence, copies of which are given in the appendix A. The membership has increased from 37 in last June to 59. One member

died and another resigned, leaving at present a total of 57 members. During the past six months 23 weekly meetings were held. The object of the Union is to strengthen by advice, encouragement, and supervision, the temperance activities among the Buddhists, and the members have worked to achieve this object. Twenty-nine members have visited, at their own expense, 66 centres and addressed gatherings often of very large proportions. During the last Perahera festival several of our members carried on a vigorous temperance campaign at Kandy with the efficient co-operation of delegates from the Young Men's Buddhist Association, the Buddhist Brotherhood and the Buddhist Fraternal Association. At the end of last June the number of total abstinence societies affiliated to this Union were 47. Fifty-three societies have since joined bringing up the total to 100 with a membership of 14,923. This number does not include the societies under the Hapitigam Korle Union, Rayigam Korle Union, etc. Ten thousand copies of our bulletin, the Total Abstainer, were distributed at Kandy during the Perahera season and a similar number again at the anniversary meeting of the societies under the Hapitigam Korle Union, 5,000 copies of the temperance poem "Amadyapa Kau Maldama" were printed by the Union at a cost of Rs. 400. The pamphlet is sold at less than the cost price. So far 2,029 copies have been disposed of. All expenses incurred in connection with the work of the Union have been met, as in the previous year, by voluntary donations from a few members. It is with deep regret we record the death of Brahmachari Walisingha Harischandra, one of the ten original members of the Union, who rendered valuable services to the cause, and Mr. John Dissanayaka, who worked very successfully for the Hapitigam Korle Union. The Sangha and the people, with the help of the Press, have done much, but more can and should be done for this cause. The number of villages without any kind of temperance activity is very large, and an appeal for aid is made to all and to the Nayaka Theros to issue a proclamation calling upon the incumbents of temples within their respective jurisdictions to start total abstinence societies where none exist at the present time.

By order, A. Mendis, Hon. Secretary.

Colombo, 10th January, 1914.

Three addresses were then delivered by Revs. Nanissara, Jinarathana and Naranvila Dharmasiri respectively.

THE PRESIDENTIAL ADDRESS.

The Chairman, then delivered his address which was an extremely lucid explanation of the present position of temperance work in the

Island. He said:—Gentlemen, as we have an immense amount of work to get through at this meeting, I do not think it necessary or expedient to lengthen the remarks from the chair. You have all heard the interesting report read by the Secretary. When we consider the results mentioned in that report I think all of us have good reason to congratulate ourselves. Temperance societies throughout the Island were originally started with one purpose in view and that was the putting down of the drink habit among our people. If these societies have even to a small extent succeeded in this work it is indeed a matter for congratulation. But would it be just, would it be right, would it be expedient for us at this juncture to be satisfied with that result and that result alone and to rest on our oars? I do not think so. But strange to say other advantages hardly, expected at the beginning have accrued to us by the starting of Temperance Societies over the country. The occasion and the necessity have given us an opportunity to learn

ONE OR TWO MOST SALUTARY LESSONS,

essential to our future amelioration. Some of these lessons had been taught to us long ago but we had forgotten the same for a long time past. One of these lessons is the extremely useful one of self-reliance. We have learnt at some cost and inconvenience no doubt that “to our head our own hand” was necessary. We have gained some confidence in our abilities. Another good lesson we have learnt, thanks to the action of Government in multiplying the number of taverns, is not to look up to the Government to do everything for the betterment of our own lives. For quite a long time the present generation has been looking up to Government to do everything for them without doing so much as moving a finger to get for themselves what they wanted. Happily for us the Government itself has helped us to realise the fact that if we wanted anything we must ask for it without waiting for Government to divine what we wanted. During the past eighteen months we have been forced by unavoidable, and extremely regrettable circumstances at times, to work against the agents and officers of the Government and we have to come to a consciousness of what we are able to do. These two lessons not to speak of many others, are worth a gold mine to us. They will be

DEAR TO THE HEART OF EVERY TRUE SINHALESE

who has the welfare of his country at heart because in learning these lessons and putting them into practice we lay the foundation of our future. (Applause). So long, we Sinhalese Buddhists have been regarded by the Government as inarticulate and fit only to be led by the nose. We were thought unable to unite and work for the common weal.

Both these ideas have now been proved to be unfounded. We have vindicated most eloquently our ability to unite for a common purpose and our right to have a voice in the affairs which concern our common welfare. As far as I know the main difference between Buddhism and the other religions is that whereas the latter teach that however much you may try you cannot succeed without the help of God, Buddha teaches that we can and must work out our own salvation and that we can attain even to the highest happiness, Nirvâna, by our own unaided efforts. We have only to put these sublime teachings of Lord Buddha to this work which is so dear to us. We have over a hundred Societies in our Union with a membership of about 30,000. But we have a population of 250,000 Sinhalese Buddhists in Ceylon and can we consider our work as satisfactory as we like when we find such a large number of people still out of the Union? But, there is one thing to consider. About 7 or 8 years ago Temperance Societies were started in different parts of the Island but they died away after a few months. But in spite of innumerable difficulties we have contrived to progress for 18 months. We have had to experience

AN ANTAGONISTIC SPIRIT FROM GOVERNMENT

officers and I believe it is due to the fact that there are two or three things which we have to teach the Englishman with regard to drink. In England the drink habit has taken deep root and an awakening as to its disastrous consequences has come only quite recently. Even then 95 people in England out of every 100 do not regard drink as a vice. It is for us to teach them that it is pernicious and extremely harmful. For a long time past it had been regarded as a good medicine. But now eminent physicians have demonstrated that it is nothing of the sort. So that Englishmen are just beginning to learn what Lord Buddha taught us about 2,000 years ago. (Loud Applause).

THE RESOLUTIONS.

Mr. W. A. De Silva proposed the first resolution which was as follows;—

“The convention that Advisory Committees appointed under the Excise Ordinance do not represent the majority of the people of this country, as the Buddhists are not sufficiently represented in them and request Government to take steps to carry out the promises held out to the Buddhists in this connection.”

In doing so Mr. De Silva said:—Chairman, Ladies and Gentlemen, you are all aware with what misgivings the country received the announcement of the very huge increase in the number of liquor shops established throughout the country in connection with the new Excise

Policy of Government. The indignation roused was forcibly expressed at public mass meetings of the Buddhists. We passed resolutions. We petitioned Government. Memorialized the Secretary of State. The Buddhist priesthood of the Island submitted to Government a strongly worded protest. We pointed out the amount of harm and the positive disaster that will result in carrying out the proposals of Government. We demanded that no licenses for the establishment of liquor shops be allowed where the majority of the people in a locality do not want them. We demanded local option, we prayed and begged of Government to listen to our earnest request. As a result of these urgent representations the Secretary of State was prepared to allow us the privilege of local option. This was modified later and we were promised that Advisory Boards will be set up and that local opinion shall be consulted. We asked for much, we were sincere in our request, we were earnest as we knew more than any other body in the Island the disasters results among our countrymen due to the spread of the drink habit. We were disappointed that the licenses for the new taverns were not immediately withdrawn. We were disappointed that our request for local option though at one time favourably entertained was latterly altered. We in our disappointment were expecting that the small measure of relief that was finally promised would be carried out satisfactorily. In this too we have to confess that we have been disappointed. The Advisory Committees have now been established, but these Committees do not represent local opinion and we have been left out of consideration. The majority in this Island are Buddhists by religion, but this overwhelming majority has been ignored and most insultingly ignored. The Buddhists are supposed to have no opinion. The promises made to the Buddhists have been mere empty promises. Under these circumstances it is our duty to point out to Government two things, first, that in the interest of the country and the moral welfare of the people it is absolutely necessary that local opinion should prevail in connection with the establishment of shops for the sale of liquor and second that the confidence of the people in the promises made by the Government should be sacredly preserved. Without this it is impossible to govern or to be governed. Let us then request Government to carry out the pledges made to us by them and carry them out both in the letter and spirit. After all in these things which effect us directly we must have a voice and we must demand that our voice should be heard.

Mr. H. P. Gooneratne seconded.

The second resolution which ran as follows was proposed by Mr. Advocate F. R. Senanayaka and seconded by Mr. L. B. Ranaraja:—

That in licensing a place for the sale of intoxicating liquor, the wishes of the residents of the locality should in every case prevail. That no sites on public lands should under any circumstances be allowed for the purpose of establishing a place for the sale of intoxicating liquor.

The third resolution proposed by Mr. L. C. Pathiratna and seconded by Mr. Karolis Perera was as follows :—

That this Convention strongly disapproves of the regulation made under the Excise Ordinance empowering the increase of drinking facilities at fairs and festivals, and earnestly request the Government to refrain from taking any such step in the case at least of Buddhist festivals.

The fourth resolution read as follows :—

That this Convention strongly urges on the Government that the necessity of prohibiting the sale of intoxicating liquor to women and of preventing the employment of women and children in the production, distribution and sale of liquor.

This was proposed by Mr. Jayakodi and seconded by Mr. H. P. Jayawardene. It was unanimously carried.

The fifth resolution proposed by Mr. John de Silva, Proctor, and seconded by Mr. J. L. Kulasekara, was as follows :—

That restrictions should be placed on the sale of cheap imported spirits such as gin, &c.—Carried.

The sixth resolution was as follows :—

That Excise Officers below the rank of Inspectors should not be given the power to arrest or take into custody people for alleged offences.

This was proposed by Mr. W. H. W. Perera and seconded by Mr. N. C. Cooray. When it was put before the meeting Mr. D. S. Senanayaka proposed an amendment to the effect that when an arrest was effected the offender should be handed over to the headman of the village. The resolution was accepted with the amendment.

The seventh resolution was :—

That this Convention deplores the establishment of liquor shops in proximity to schools and places of worships and requests the Government to make definite regulations on the point.

This was proposed by Mr. P. B. Ratnayaka and seconded by Mr. G. E. Kulasekara and was supported by Mr. D. E. Wickramasuriya of Anuradhapura.

The eighth resolution was as follows :—

That it is desirable that Total Abstinence Societies should enlist school children as associate members of the respective societies.

This was proposed by Mr. Arthur V. Dias of Panadure and seconded by Mr. J. E. Goonasekera.

The next resolution considered the 12th in order, but advanced was as follows ;—

“That in the opinion of this Convention the time has come for Government to appoint a commission to inquire into the working of the Excise System with a view to reducing the sale and consumption of liquor in the Island.” This was proposed by Mr. Ed. Hewavitarne and seconded by Mr. D. J. Attygalla. The resolution was unanimously carried when put before the house.

Mr. Edmund Hewavitarne, in moving the above resolution spoke as follows :—

When the question of Excise Reform was first mooted, it was hailed with *délight* as a step in the right direction. There were many abuses that had crept into the system of arrack renting, but the worst was the evil of illicit traffic. It was to the advantage of the renter to foster this illicit trade, because it meant for him a sale outside his legitimate hours. So when the Government came forward to take charge of the Excise Department, it was expected that this illicit trade would be put down. But long before the formation of any definite scheme, it was apparent that no organised effort would be made to put down the illicit trade.

It was pointed out then, that the best way to put down illicit trade was by more strict supervision and the levying of more vigorous fines or even of substituting for it imprisonment for varying periods depending upon the repetition of the offence.

The actual remedy for the dread disease of ill-illicit trade however, cause as a Thunder-bolt. It is hardly necessary to re-capitulate the history of the multiplication of taverns.

THE EQUIVOCATIONS AND THE SUBTERFUGES EMPLOYED BY SIR HUGH CLIFFORD

during the earlier part of this controversy hardly make pleasant reading. The dumping down of 1,500 *toddy taverns*, in places where none existed solely for putting down illicit trade or because there was supposed to be a demand, stirred the indignation of the country. From the above number of *toddy taverns* which has come down to some eight hundred odd, it is quite evident that the Government's attempt to force on an unwilling public a beverage that was not wanted was resented by the country at large.

It is an open secret, that where an illicit trade existed before the increase of taverns has not by any means decreased it, but it has on the contrary increased two or three fold.

The expectations of Government have thus incontestably been shown to be based on false premises; and the warnings of public opinion

have again been vindicated. The public opinion of Ceylon has been invariably right even where the Government has scored a decisive victory. The evil results of the Government action would have been unspeakable, had it not been for the spread of the Temperance Societies. These societies consisting as they do of the people who are most affected by the new legislation have banded together to safe-guard the welfare of their own selves and their children.

THE TEMPERANCE SOCIETIES ARE A PROTECTIVE MEASURE AGAINST
THE SCOURGE OF DRINK.

and they see and appreciate far better than the Government officials the evils of the new reform. In places where there are facilities for drink crime has increased and where the success of the Temperance campaign has been assured, there has been a remarkable decrease in serious crime. One of the worst features of the new Excise Scheme is the remarkable facility for obtaining intoxicants given to the Tamil estate labourer. It was a well-known fact that in the old days, when there was strict supervision drinking among the Tamil estate coolies was few and far between, and as a consequence crimes of violence were exceptional. But since the introduction of the Excise Scheme, assaults and homicides are increasing daily. This fact has not been clearly brought to the notice of the public before, but from the trend of events it will become evident even to the most unthinking and I prophesy that before very long crime among the estate labourers will assume very formidable proportions. This is my first reason for the resolution I have the honour to propose.

The second reason for the necessity of a Commission is

THE WIDE-SPREAD DISSATISFACTION AT THE FORMATION OF THE
ADVISORY BOARDS.

In the formation of the boards as was pointed out there is only a single Buddhist gentleman. There are over 2½ millions of Buddhists but they are not represented. We Buddhists object to the system of Advisory Boards; what we want is local option, we require that where a sufficiently large majority is opposed to the establishment of taverns, their wishes should be consulted. In every village there has been from time immemorial a small minority of drunkards and criminals, and the Government caters for these and the wishes of the majority are unjustly thrust aside. It is not my province to speak of the central distilleries. It is a choice of evils whether the distilleries belong to the Government or to the people. We Buddhists would like to see the day when the distilleries disappear from the Island or at least the day when

the alcohol distilled would only be used for scientific or industrial purposes. The economic questions raised by the Government monopoly of distilling do not affect temperance societies ; but there is one effect of Government distilleries that concerns us : that is when Government distills the arrack, the headmen influence the villagers to drink.

THE GOVERNMENT DISTILLERIES FROM OUR POINT OF VIEW ARE A
MORAL INIQUITY.

The question again of the distillation of impure spirits from Javanese sugar refuse concerns us only from the moral point of view, through physically and mentally it may do untold harm.

The price of arrack has more than doubled ; in other countries, when the price is increased, the consumption gets less. In this country the increase of price has only increased the sale and the consumption. The object of the Government is to diminish drink, not to increase it. Although the Government strongly disclaimed that their object of the Excise Scheme was the increase of revenue ;

BOTH THE REVENUE AND THE CONSUMPTION OF INTOXICANTS
ARE INCREASING.

The condition of things seriously require the consideration of the Government and I therefore earnestly place before this convention the resolution. "That in the opinion of this convention, the time has come for Government to appoint a commission to inquire into the working of the excise system with a view to reduce the sale and consumption of liquor in the Island."

"That this Convention strongly recommends to the various Total Abstinence Societies the desirability of starting positively beneficial work in the interests of the localities concerned in addition to temperance activities" was the next resolution (9) put before the house by Dr. C. A. Hewavitarne.

DR. HEWAVITARNE'S SPEECH.

Dr. Hewavitarne said that the Society met once in six months and had met so far twice, but from the way things were shaping he could see a time when the Temperance Society would be the National Congress of the Sinhalese Buddhists, where would be considered all the serious questions that affected the progress and well-being of the race. "Our Society", he continued, started as a purely Temperance Society and that it has done good work is testified to by the report of our indefatigable Secretary and the work done by the hundreds of our affiliated societies scattered over the Western and Southern Provinces. Although we may pride ourselves on the great work done by our Society ; still a regret comes to my mind that more is not being done in the Sabaragamuwa

Province and in the up-country. It is said of Alexander that when he came to the bank of the Indus he wept because he had no more worlds to conquer but we have not by any means reached the banks of our Indus. The success of any campaign depends upon the motive force and will power behind it. But more than the motive force itself is the organization. It is the organization that wins the day, whether it be in business, or a battle-field or peaceful agitation.

Our Society has realised this fact. When Lord Kitchener was sent to the Soudan, he did not immediately march all his troops to the battle-field to subjugate the all powerful Madhi. No, the first work he did was to open a railroad to the enemies' country and when he was sure of his transport, only then did he attack the Soudanese and utterly destroyed them. In our work too we could not defeat our foe, the demon of drink immediately on forming our societies. We too had to organise, build our bridges, run our railway line or bore our way through rocks. The time has been spent so far in organization.

We have so far made our influence felt in thousands of places and we hope to increase the sphere of our influence in hundreds more. But in strengthening the position of our society there are many other things to be considered.

If the society only met once or twice a year, passed a few resolutions and then went to rest again, the usefulness of such a society is nil ; but we are happy to say we not only pass resolutions but to the best of our ability we put our energies into use during the interval. If a coconut tree gave only a few coconuts, and that only once a year, the usefulness or the benefit it brings will be nil, similarly if the rain came only once a year and rained a few hours and then stopped, its usefulness would be nil ; if a generous man gave only once and says I have given and cannot give more, so is his usefulness curtailed. So if our society also gave its words of advice only once or twice a year and then kept so silent during the interval, so would its usefulness be curtailed.

It has struck the Committee that

THE WORK OF OUR TEMPERANCE ORGANIZATION SHOULD
TAKE A MORE PRACTICAL TURN.

I do not mean to minimise in any way the work done so far by the Temperance Societies. In attending any meeting of a village Temperance Society one is struck by the enthusiasm and unity and co-operation. It can no longer be said that the Sinhalese begin a work in enthusiasm and get half hearted before six months are over. From personal experience

at different meetings in the Hapitigam Korle, Siyana Korle, Akuressa, Kamburupitiya, I may say that solid work is being done. But wherever we turn, the outlook is promising, Raygam Korle, Salpiti Korle, Hewagam Korle and the Kurunegalle District are falling into line in the good work and a larger number of new societies are coming into existence daily. This year our work will be carried into other parts of the Island.

When the Bodhisatva was born as Senaka Pandit, he expounded to the Brahmin the meaning of the couplet.

Enter your home your wife will die
Tarry ahead, to death you hie.

By the power of his wisdom the Bodhisat knew that death was lurking in the shape of a poisonous snake concealed within the Brahmin's satchel and before the whole assembly he untied the strings and let out the serpent and saved the Brahmin's life.

WITHIN THE SINHALESE NATION THERE IS NOT ONE SERPENT
BUT FIVE.

and they have been killing our nation by the thousands but in our indolence we could not untie the strings, but would insist on thrusting our hands to be bitten.

But now we have the means of despatching the snakes and if we still do not take this opportunity we deserve the fate of complete annihilation.

The most poisonous of these snakes is drink, the remaining four are the other demerits. The temperance societies have been saving during the last eighteen months 4,000 lives. In the story besides saving the Brahmin's life, the Pundit gave him in addition 500 gold pieces. The temperance societies have now the power of placing within the reach of the threatened people the means of obtaining not 500 but 5,000,000 gold pieces.

THE EFFECT OF THE GOOD WORK IS TESTIFIED TO BY THE
REDUCED NUMBER OF CASES OF CRIME AND ASSAULT.

* There is still a fair amount of murders in the different parts of our Island, and it should be the aims of the Societies to go into the causes of crime and adopt means to combat this epidemic.

The work of the Temperance Societies should be not merely to reclaim the criminal and the drunkard; it should take charge of the young children.

THE TEMPERANCE CAMPAIGN.

A good deal of crime in this Island is due to want of occupation. By occupation I do not mean working in estates as labourers, but occupation such as will add to the dignity of manhood.

The sinhalese peasant from time immemorial has been a landholder with the duties and responsibilities of ownership. But the force of economic conditions is gradually driving the peasant into the class of a daily labourer. Although such a state of things may bring a little money into his hands the peasant loses his ideas of moral responsibility. The Temperance Societies have to consider the means to make him a responsible citizen. One of the best means is establishing home industries. As you know attempts are being made to revive the weaving industry at Rajagiri and Panadure. More can be done in this direction. The Maha Bodhi Society is sending next March a Sinhalese boy from a village to study an industry in Japan. Japan is the home of hand industries. What I suggest is that a temperance society or a group of temperance societies should join together and

SELECT THE BEST BOY AND SEND HIM TO JAPAN OR INDIA TO STUDY SOME INDUSTRY.

In Japan there are 92 industries and there are many industries we can learn from India. If a lad goes to one of these countries and studies an industry and comes back and begins that industry in his village and teaches the boys of the surrounding villages, the good results of his work I need hardly dilate upon.

Another idea I have is, it may be difficult or impossible for a poor man to be a large proprietor; but he can be a corporate proprietor.

I understand that a large tract of land is to be sold for agriculture in the Anuradhapura district; why should not the Temperance Society members join and become part proprietors in a large scheme of paddy cultivation? Another thing that is required is the occupation for the mind. The mind requires relaxation and pleasure, so

THE TEMPERANCE SOCIETIES SHOULD OPEN UP CLUBS FOR THE PLEASURE AND RECREATION OF ITS MEMBERS.

The village games should be revived and there should be a healthy rivalry among the associations to shine in athletics. Wrestling was an old institution among the Sinhalese villagers, which might with advantage be revived. If these are done, the energy that goes to waste in gambling and drink and crime would be soon converted into healthier channels of co-operation and activity.

The establishment of tea shops and places of refreshment where necessary but harmless stimulus may be obtained at a little cost is one of the things that the Temperance Societies can turn their attention to.

One of the pleasing signs of the temperance meetings is the presence of women and the increasing interest they take in the work of the societies. More can be done by establishing women's societies for the cultivation of some of the delicate industries which used to be done by the women of old Ceylon.

Temperance Societies should also be formed for the growing generations and they should be made further to take a healthy interest in the whole of their elders.

ATTEMPT SHOULD BE MADE TO STOP JUVENILE SMOKING.

There is one matter I should like to draw your attention to. The English papers, especially evening papers, say that the villager is illiterate and that the work done by the Temperance Societies is making them seditious. The Sinhalese villager is not so illiterate and ignorant as the English papers try to make out. No doubt a large percentage cannot read or write, but that does not mean that he cannot think; mere book learning is not knowledge, it is the association with cultured men that is real knowledge and the association with the priest and the knowledge of the Buddhist religion are an education in themselves. These papers say that discussing questions relating to Government is having a bad effect on the ignorant villager. I ask, gentlemen, is this true? Personally I think that there is no more loyal subject of the King of England than the Sinhalese villager; but I think that the villager should be told the state of things in other countries, and if there is anything affecting your welfare or tending to destroy that welfare, that matter should be fully discussed before you,

SO THAT THE VILLAGER CAN HIMSELF HAVE AN INDEPENDENT OPINION ON THE MATTER.

A just criticism will never make anybody disloyal.

The Sinhalese are the most loyal people of the King and the Government of the country. But the English papers say, that you should be loyal not only to the Government but also loyal to the English planter and the missionary. The English planter and the missionary are fellow subjects just as you are, and we should treat them like equals and not like your lords.

In your dealings with them be always just according to your traditions, but let there not be any cringing servility.

THE PUBLICATION OF THE BUDDHIST SCRIPTURES.

Prominence has already been given to the fact that according to the Will of the late Mr. Simon Hewavitarne provision has been made for the publication of the Tripitaka and the Commentaries.

The work of editing the text of the Commentaries has been taken in hand and has been entrusted to the Sangha. The list of the names of the Bhikkhus who have undertaken the task is fully representative; including such names as Dharmakirti Sri Dharmarama, Principal of the Vidyāṅkara Parivena, Heyantuduve Sri Devamitta High Priest of the Western Province and Mahagoda Sri Nanissara, Principal of the Vidyodaya Parivena.

The feature of the present work is that each editor is responsible for each text. This procedure though open to some criticism is one that has been advocated by such a high authority as Professor Rhys Davids.

The Pali Text will be printed in Sinhalese character and probably two thousand copies will be printed for free distribution both in Ceylon and the Oriental libraries of the world.

The arrangements for publication are being made by the Executor of the Will, Mr. Edmund Hewavitarne.

The text followed will be the Sinhalese text; differences of reading of the Burmese and Siamese texts will also be shown. The names of the Commentaries and the editors responsible for each commentary are as follows:—

1. Anguttara Atuwāwa (Commentary). Kirti Sri Dhammarama Nayako Thero, High Priest of Colombo and Chilaw, Principal Vidyāṅkara Parivena, Peliagoda.

2. Medumsangi Atuwawa. Heyyantuduve Devamitta Thero, High Priest, Western Province and Director, Vidyodaya College, Maligakande.

3. Diksangi Atuwawa. Sri Silananda Thero, Principal, Sadam-makara Parivena, Pinwatte.

4. Samyutsangi Atuwāwa. Bedigama Sri Ratanapala Thero, High Priest and Principal, Maha Mantinda Parivena, Matara.

5. Sutta Nipatha Atuwawa. Velivitiye Sri Damma Ratana Thero, Principal, Ananda Parivena, Kitulanpitiya, Galle.

6. Udāna Atuwawa. Gonagala Siddhartha Thero, Principal, Sad-dhammodaya Parivena, Bentota.

7. Itivuttaka Atuwawa. Rannè Kirthi Sri Sudassana Thero, High Priest and Principal of Gunaratana Mudalinda Parivena, Matara.

8. Jataka Atuwawa. Aruggoda Silananda Thero, Principal and Suriyagoda Sumangala Thero, Vice-Principal, Parama Dhamma Cētiya Parivena, Ratmalana.

9. Thēra Gātha Atuwawa. Udugampola Dhammakkhanda Thero, Principal and Weboda Sangaratana Thero, Vice-Principal of Bodhi Rāja Parivena, Dehiwela.

10. Thōri Gātha Atuwawa. Bihalpola Dewarakkhita, Vice-Principal, Vidyodaya College, Maligakanda.

11. Buddhawansa Atuwawa. Mahagoda Sri Nanissara Thero, High Priest and Principal, Vidyodaya Parivena, Maligakande.

12. Maha Niddēssa Atuwawa. Boruggamuwa Rewata Thero, Principal, Subadrarama Parivena, Nugegoda.

13. Netti Atuwawa. Pandit M. Dharmaratne, Editor, "Lakmini Pahane".

14. Culla Niddesa Atuwawa. P. Sarananda Thero, Principal, Sudammārama Parivena, Mirrissa.

15. Vinana Vathu Atuwawa. Madugalle Sri Siddhartha Thero, Principal, Sangaraja Parivena, Kandy.

16. Apadana Atuwawa. Sri Silananda Thero, Principal, Saddamākāra Parivena, Pinwatte.

17. Khuddaka Pata Atuwawa. Paññatissa Thero, Principal, Paramadamma Nivesa Parivena, Borellesgomuwa, Dehiwela.

18. Daṇḍapada Atthakata Atuwawa. Kahawe Ratanasara Thero, Vice-Principal, Vidyodaya College, Maligakande.

19. Cariyāpitaka Atuwawa. Bedigama Ratanapala Thero, High Priest and Principal, Maha Mantinda Parivena, Matara.

20. Patisambhida Atuwawa. Hingulwala Mangala Kirti Sri Jinaratana Thero, High Priest and Principal and M. Anomadassi Thero, Vice-Principal, Sri Perakumbā Parivena, Cotta.

21. Pēta Vatthu Atuwawa. Sri Sugatha Sasana Vansalankara Dhammarama Tissa, High Priest and Sadānanda Thero, Assisted by Sanghānanda Thero, Sudhamma Wansāramaya, Kirimetiya, Haldanduwana. ;

22. Visuddhimagga Atuwawa. Kodagoda Upasena Thero, Principal, Sri Saddharmodya Parivena, Walpola.

CORRESPONDENCE.**The Kobe Higher Commercial School, Kobe, Japan.**

Dec. 19th, 1913,

Anagarika Dharmapala, Esq.

No. 51, First Cross St., Pettah, Colombo.

Dear Sir,

In answer to your inquiry as to the admissibility of Indian students to our school, we beg to inform you that we are quite willing to matriculate a few competent ones. We select our students from the graduates of middle schools and commercial schools of middle school grade, as we believe that that much of general education is necessary to take up the courses of study given in our school. In other words they have had eleven years of general education before they came to our school. It must also be remembered that most of our instructions are given in Japanese and not in English, though that language is taught as one of the foreign languages, and used in a few courses of our study. Such being the case, unless the prospective Indian students are tolerably well educated in the Japanese language, it would be difficult for them to follow the lectures of the professors. This may mean, therefore, that the prospective Indian students will have to take a few years of preliminary study in the Japanese language, as many Chinese students are actually doing in the school especially established for the purpose in Tokyo. Whether an Indian student is admissible or not, therefore, depends on his general education, and his proficiency in the Japanese language. These qualifications satisfactorily fulfilled, we shall be pleased to admit a few.

As to their boarding and lodging with some Japanese students, I believe, that can be arranged without much difficulty. The average of the annual expenditure of over students at school is about 300 yen, but a student from a foreign country would need a little more. Chinese students are said to spend about forty yen a month.

Hoping that we shall be able to admit a few well qualified Indian students that may strengthen the bond of friendship that should grow between the nations in the Orient,

I am, believe me, my dear sir,

Your's sincerely,

T. MIZUSEHUNA.

Director,

In July 1912, the Acting Secretary of the Maha-Bodhi Society wrote to the District Board, Gaya, asking that the objectionable word "Tree" may be omitted from the inscription put in at the Buddhist Rest House in Bodh Gaya. We reproduce below the communication that has been received in reply, for the information of our readers.

No. 1334.

From,

THE SECRETARY,
DISTRICT BOARD, GAYA.

To,

THE ACTING SECRETARY, MAHA-BODHI SOCIETY,
COLOMBO.

Dated Gaya, the 30th July 1912.

Sir,

With reference to your letter dated 12th July 1912, regarding the draft inscription I am directed to state that the Board have amended the draft inscription and omitted the word "Tree" from it as desired by you.

A copy of the District Board Resolution XIV, dated 26th July 1912, on the subject, is enclosed.

I have the honour to be,

Sir,

Your most obedient servant,

(Sgd.).....

Secretary District Board.

Drft. 29/7

Typed, N.C.M.

30/7

Compd.....

No. 5.

*Proceedings of an ordinary meeting of the Gaya District Board,
held at 2 p.m., on Friday, the 26th July 1912.*

PRESENT.

1. Babu Nagendra Nath Gupta,
2. A. Hallim Esq.,

*Chairman.
Vice-Chairman.*

- | | | |
|---|---|----------------------------|
| 3. Maulvi Muhammad Habib-ur Rahman,
S. D. O., Jahanabad, | } | <i>Ex-officio members.</i> |
| 4. Maulvi Saiyid Abdus Samad,
S. D. O., Aurangabad, | | |
| 5. S. B. Dhavle, Esq., I. C. S.,
S. D. O., Nawadah, | | |
| 6. Babu Baldeo Narain Mahtha,
Offg. Deputy Inspector of Schools, | | |
| 7. Maulvi Ghulam Hyder Khan, | } | <i>Members.</i> |
| 8. Babu Bishun Prasad, | | |
| 9. Babu Kashi Nath Singh, | | |
| 10. Babu Lachmi Narain Lal, | | |
| 11. Babu Harbans Narain Singh, | | |
| 12. Babu Beni Madhab Prasad, | | |
| 13. Maulvi Aziz Ahmad, | | |
| 14. Maulvi Shafaet Husain, | | |
| 15. Maulvi Sheikh Abdur Rahman, | | |
| 16. Maulvi Abdur Rahim, | | |

I.

Proceedings of a meeting of the Board, on 28th June 1912.
Confirmed.

XIV.

Letter dated 12th July 1912, from the Acting Secretary of the Maha-Bodhi Society regarding the draft inscription to be put in at the Buddhist Rest House at Bodh Gaya was considered in reference to District Board Resolution XIII, dated 28th June 1912.

Resolved that the word "tree" be omitted from the draft inscription which will stand thus :—

"This Rest House was built for the use of visitors (especially Buddhist) visiting the Mahabodhi at Buddha Gaya in the year of Buldha 2445 (1901) by the Gaya District Board during the Chairmanship of Mr. C. E. A. Oldham, when Sir John Woodburn, K. C. S. I., was Lieutenant-Governor of Bengal, the Buddhists of Ceylon and Burma contributing Rs. 15,000 through the Anagarika Dharmapala, General Secretary, Mahabodhi Society for the construction thereof. This tablet has been placed before by the Mahabodhi Society in grateful acknowledgment of the assistance given. May All attain Happiness."

N. N. GUPTA,
Chairman, D. B. Gaya.

NEWS AND NOTES.

The December number of News Letter, the official publication of the above organization is a *Multum in parvo*. It gives expression to the large number of concrete and definite achievements a body of such devoted workers can do for the **World Conferences**, the promotion of inter-racial concord. There is also a pamphlet entitled "Organization Promoting Inter-Racial Friendliness" issued with it supplying official information concerning a large number of organizations interested in inter-racial amity.

The Carnegie Endowment for International Peace has recognized the value of this movement by granting a subvention of £40 towards its funds. It is hoped that there may be more donations forthcoming to financially strengthen this body whose object embraces such a world-wide issue.

We note with pleasure that the Executive Council has decided to hold the Second Conference in 1915, at Paris. In connection with arrangements for the conference the Hony. Secretary is to visit early a number of capitals in Europe. But, is it not eminently desirable that he should make a point to visit the capitals of Asia and other continents too?

The Programme for discussion at the Second Conference is exceptionally good. The space does not permit of reproducing the whole in full; but the third item, the Ethics of Colonization and the protection of Primitive and subject peoples and the fourth, the Training and enlightenment of officials employed in the colonial and foreign services at home and abroad, will no doubt be of interest to many a person over here.

In fine, we produce here with pleasure part of a letter that has recently been sent by the Hony. Secretary to the Prime Ministers of Bulgaria, Greece, Montenegro, Rumania, Servia and Turkey.

"Representing thus the modern spirit at its best, we beg to approach you with an earnest request. Over two thousand years ago the Great Indian moral reformer, Gautama Buddha, said that 'hatred does not cease by hatred—hatred ceases by love'; and in asserting this he expressed an immutable truth of human nature, as valid in his day as in our own."

The first anniversary of the death of the late Mr. Simon Hewa-vitarne was observed as a day of good deeds by his relatives and friends. A *dhāna* was given to fifty Bhikkhus; after the alms giving the work of the printing of the Tripitaka commentaries was further discussed. It was finally decided to entrust each work to a Bhikkhu who would be solely responsible for the text.

In the evening both the Maligakanda Temple and Mallika House were illuminated in his memory and a sermon was delivered by Revd. Ratanasāra on Kamma, a translated summary of which we reproduce elsewhere.

It has been decided to remit the sum of Rs. 600 willed by him to be spent on charitable work, to the German Branch of the Maha Bodhi Society at Leipzig.

The final list of the commentaries and the names of the Bhikkhus who have undertaken the Editing of the Text are given on page 25th of this issue.

J. E. McGillvray Esq., M.A. has assumed duties as the Principal of the Maha Bodhi College. Started about 3 years ago, the work of the College has been gradually growing. It now contains over 150 boys, who receive a sound Education in English, Science and Religion. Mr. McGillvray comes with the highest credentials. We trust the College will prosper.

When the deputation of Temperance workers that waited on the Secretary of State for the Colonies expressed the opinion that the Sinhalese villagers had in their the power of co-operating and working in harmony towards a definite end; the Colonial Secretary rather smiled at the idea. This scepticism was shared by others besides him, and it was the opinion of Englishmen in Ceylon both missionaries and newspaper Editors that the Sinhalese villager was an ignorant illiterate without any stamina.

This wrong view we are pleased to state has been for once and shattered by the results of the Temperance movement. As the Secretary of the Union pointed out, the Temperance movement owes its

success not to one man or group of men, but to the harmonious combination of over 40,000 members. Lack of space prevents us dwelling at length on the resolutions brought forward; we therefore earnestly beg of our readers to carefully read them, so that they may express their sympathy with this noble endeavour.

A conference was held on the 24th inst. with the objects of laying before the public the aims of the Society and calling for workers. The meeting was a great success and the Society is receiving support from every quarter. The Heneratgoda English School has been taken over by the Society and arrangements are being made for the establishment of the Training School and Girls School. We trust the general public will come forward and heartily support the Society.

The inauguration ceremony when the Anagarika Dharmapala will dedicate for the use of the Buddhists the house situated in Darley Lane will take place on the 15th February, according to Buddhist custom, the inauguration will begin with a *dana* to 500 Bhikkhus. **Mallika Hall.** The House will be used for the meetings of Buddhist Societies, and Buddhist Club. Its lecture hall has seating accomodation for over 300. There will also be a library and reading room and a museum for Japanese handicrafts and industries. The Headquarters of the International Buddhist Brotherhood will also be located here. The spirit of the Anagarika might well be imitated by others.

Apropose of the present activities in respect of education in India and Ceylon the passage we are quoting below from an address recently delivered by the Bishop of Madras on "The Ideal of an Indian University" will be read with interest. "The medium of instruction for the pass degree should be the vernacular of the people and not English. It was inevitable perhaps that University education in India should have been given in English to begin with, but after all, this is not the ideal. It is only a regrettable necessity. The literature and poetry of India would be far better for them as a means of culture than literature and poetry of England."

THE MAHA-BODHĪ AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXII.

FEBRUARY,

2457 B. E.
1914 A. C.

No. 2.

THE PSYCHOLOGY OF BUDDHISM.

The supreme compassionateness of the Lord BUDDHA prompted Him to promulgate the Religion of Wisdom for the salvation of the world. There are no theories in His teachings. The BUDDHA discarded theories and preached verifiable truths. As Bodhisat, the Prince Siddhârtha lived under the control of His father, Rajah Suddhodana, till the 29th year, when He made the great Renunciation. The desire to enjoy sensualising pleasures, was, by deep reflection and analysis, dominated by the greater desire to renounce. Renunciation became the basis of Nirvâna. The desire for enjoyment is *assâdu*; the reflective analysis is *âdinava*; the renunciation is *nissarana*. Contact (*phasso*) plays an important part in the production of sense impulses; and contact is caused by the union of the sense organ with the external object associated with the operating consciousness. Therefore to avoid contact the sense organs have to be trained according to the ethics of psychology. The sense organs are eye, ear, nose, tongue, body and mind. The eye takes cognisance of objective phenomena (*rupa*), ear is attracted to sounds (*śabda*); nose to smell (*gandha*) tongue to taste, (*rasa*); body to tactual objects (*sparsa*), and mind to psychical impulses, (*dhamma*). The living organism known as an individual is a composite of the five *skandhas*—*rupa*, *vedanâ*, *saññâ*, *sankhârâ*, *viññâna*—the material body, feelings, perceptions, thought volitions, and consciousnesses. The *rupa* (body) is the result of the four compounds *bhûtas*: *Patavi*—extension, *apo*—cohesion, *tejo*—heat, *vayo*—motion. The word *bhûta* connotes an apparitional form. The four apparitional agents are always changing.

The union of the four compounds with the psychical activities based on feelings, perceptions, volitions and consciousnesses suggests the idea of an individualising Ego. When the idea of an absolute permanency suggests itself to the mind the *atman* conception is formed. This idea gave rise to Error. The ever changing concepts, Viparināma dhamma, appear permanent to the Egoist.

In the religion of the Buddha there is no room for a creator (Iswara); it combats the idea that all human activities are due to a prenatal causality (*pubbe kata hetu*); and rejects the idea that life can come into existence without a prenatal cause, and that it shall cease at death (*ahetu appaccaya*). In the *Brahmajāla Sutta* of the *Digha Nikāya* (see "Dialogues of Buddha" Vol. 1. By Rhys Davids) the BUDDHA enumerates sixty two variations of psychical belief founded on the experience of individual sensations. Where consciousness is at work giving rise to sensations and perceptions perfect rest and emancipation could not be. The "bathing ghats of belief" are three, viz. that the world has come into existence at the will of an all powerful creator; that all present sufferings are due to *prenatal* life activities; that life had no previous existence and that it is annihilated at death. Inasmuch as they are founded on nescience the Buddha rejected them as unworthy the attention of philosophers. Moreover they destroy the potentialities of continued human effort making man helplessly moribund. Without effort progressive development is impossible. Buddha built His Religion on the foundations of Energetic Effort, and Vigilant Activity. Life is all active. The infant babe begins to show activity. Month by month it continues to develop showing signs of increased effort. The sense organs show activity, from the fifth month, it makes the effort to crawl, to sit up &c. Here is the beginning of effort unaided either by man or god. In the midst of manifold catastrophes in the form of volcanic eruptions, earthquakes, tidal waves, land submergences, upheavals, shipwrecks, pestilential plagues, failure of crops, atmospheric disturbances, floods, conflagrations there is no place for an all powerful, all-merciful creator. It is a figment of a diseased brain. Byron in his poem, "Cain" admirably expresses the monstrous nature of the creator in the following lines:—

If he has made,

As he saith—which I know not, nor believe—

But, if he made us—he cannot unmake :

We are immortal !—nay, he'd *have* us so,

That he may torture:—let him ! He is great—

But, in his greatness, is no happier than
 We in our conflict ! Goodness would not make
 Evil ; and what else hath he made ? But let him
 Sit on his vast and solitary throne,
 Creating worlds, to make eternity
 Less burthensome to his immense existence
 And unparticipated solitude !
 Let him crowd orb on orb : he is alone
 Indefinite, indissoluble tyrant !
 Could he but crush himself 'twere the best boon
 He ever granted : but let him reign on
 And multiply himself in misery ! ”

Creators are the representations of psychical imbeciles. The Biblical creation story is a copy of the Babylonian story. Jehovah is made to play the part of a Creator of the world. He is painted as an old Arab Sheik, with a long flowing beard. He is dressed in a long gown, standing before him are the two naked figures of Adam and Eve. How utterly unphilosophic is the story of creation as it appears in the Old Testament. There are three different versions of the creation story in three different chapters of Genesis. In the ancient days each race had its own god creator. The god Brahma is the Aryan conception of a world creator. The Brahmanical Rishis evolved the idea of a creator ; they evolved the idea of the supremacy of a particular caste. They differentiated man not by character but by complexion. The creation myth is held up to ridicule in the Brahmajala, Kevaddha and Brahmanimantaniya Suttas. The great Brahmā confesses ignorance when he is asked to explain regarding the dissolution of the cosmic elements. Brahmā does not wish that the gods of his retinue should know that he is ignorant. They believe that Brahmā is all knowing and all powerful, and why should he remove the veil of their ignorance. Let them not cease to confide in him ! Such are the ethics of creator gods. The Babel story shows how foolish a creator can be. Fancy the almighty showing fear at an impossible consummation.

How could sensible people believe all this inane stuff ? How utterly ridiculous is the idea that Jehovah created man out of the dust of the ground !

Buddhism is the religion of strenuous endeavour. Its mission is to enlighten each human being to cleanse himself from the psychical impurities of covetousness, anger, pride, stubbornness, conceit, malice, envy, &c. The Bodhisat discovered the secret of human happiness in the conversion of the heart into a state of innocence free from all animal

passions and evil tendencies. The uncontaminated mind is radiant. The contaminations are later accretions. By good deeds, good words, good thoughts one becomes pure. Evil pollutes. To avoid evil and to do good one should strenuously endeavour. The Buddha pointed out that the cause of misery is due to ignorance of the law of cause and effect (*Paticca Samuppada*). Grief, sorrow, lamentation, despair, decay and dissolution, are the result of the coming together of the five skandhas. Buddhism is knowledge. That suffering is due to decay, disease and dissolution no god can deny. All religions teach that there is sorrow. All religions, except Buddhism, posit that sorrow is either the result of man's disobedience to God, or it is due to evil deeds done in a previous birth. Nihilism dogmatically denies a cause, and attribute everything to chance. The Buddha's mission was to eradicate the causes of present misery. The efficient cause is (*Avijjā*) ignorance. Right knowledge consists in knowing that there is misery, that there are causes operating in twenty four ways, which are known under the name of *paccayas*; that there is a cessation where causes cease to operate; that there is a way to reach the glorious consummation discovered by the *Tathāgato*. Desire for the enjoyment of pleasures of the five senses is called *Tanhā*. Nirvana is that supreme realization, in full consciousness, of the consummation here, on this earth, when one is absolutely free from generating causes associated with the five physical earthly desires, illwill and ignorance. Muddle-headedness, illwill, anger, and covetousness are the root causes of continued suffering. Each time we commit a blunder we reap its effects. Nirvana is enlightened freedom. The three fold causes are laid at rest. The germinating seeds are completely destroyed. The fear of future rebirth, of annihilation and the desire for sensual existence do not arise in the mind of the one who studies the Psychology of the Buddha's *Abhidharma*. Gods and heavens are for the deluded. They are not for the enlightend (*Srāvaka*) disciple of the Great Teacher. Nirvana is not annihilation. The Buddha repudiated the thought that anything can be annihilated, and he emphasised that there is nothing absolutely permanent. Everything is going through a process of momentary changes. Everything is in a state of flux. The body changes, the sense organs undergo change, ideas change. A thought comes into existence and dies instantaneously. Daily scores of such thoughts rise into being and pass away. The mind is, day and night, flowing down stream associating itself now with this, now with that. When it ceases to associate with physical organisms and sense perceptions, it has entered into Nirvana. When one rises above delusions, superstitions, fears, anger he is on the thres

hold of Nirvāna. Nirvāna is conscious realization of the infinite condition where there is no sensation of changing desires. It is beyond the threefold phases of conditioned sense perceptions. "I desire not to live I desire not to die, I wait patiently till mine hour comes" said the noble Arhat Sāriputta. Nirvana is the realization of the holy life of Brahmachariyam. The idea *I am, this is mine*, has no meaning to him, who has destroyed Tanhā and Avijjā.

Gods, Creators, Heavens, Prayers, Saviours, Hells, transmigration theories, resurrections are all anticipations of the deluded. The development of consciousness, strengthening the memory, avoiding recollections of associations tinged with sensual desires, resolute effort to generate thoughts of kindness, and renunciation are necessary to realize Nirvana. Ever watchfulness, analysis of sensations, perceptions, elements, seats of consciousness; cheerfulness, serenity, strenuousness, concentration of good thoughts and equanimity are the characteristics of the disciple of Buddha. Speculations concerning *What am I, Whence* and the *Whither* have no place in the enlightened mind of the Srāvaka. He has destroyed the Sanyojana fetters. He is fearless. He is the victorious conqueror. He is fit to receive the homage of gods and men.

THE ANAGĀRIKA DHARMAPALA.

TRANSLATION OF THE FIRST THREE NIPATAS OF THE ANGUTTARA NIKĀYA.

By Edmund Rowland Jayatilaka Gooneratne, J. P., Vāsala Mudaliyar, &c. Printed at the Lankāloka Press, Galle, Ceylon, By Calyanaratne. Price 8 shillings, postage 4 pence or six Rupees. postage 30 cents.

In Ceylon the home of Pali scholarship and Pali Buddhism of the Great Elders of the Arhat School, at the present day we have to sorrowfully witness the gradual decline of the spirit of self abnegation that is so much needed in a research Scholar. In the days of Buddhist Sovereigns scholars were held in high admiration and their wants were supplied by order of the King. For 2100 years the patrons of the Holy Wisdom Church were the Kings of Ceylon. Buddhism was the National State Religion, and scholars were never lacking in the fragrant

isle. Since the British advent there had been a gradual driving in the thin end of the wedge to make the national Church lose its high authority. In 1815 by the King of England's proclamation, it was declared that the Religion of the BUDDHA in Ceylon will be held inviolable; but by a process of vulgar diplomacy by England's Secretary of state for the Colonies the contents of the proclamation have been misinterpreted, and the high position of the Buddhist Church that should be maintained uninterrupted is no more visible. The British Colonial administrators of Ceylon belonged to the category of political adventurers that filled high offices in Ireland in the 18th Century. Since 1815 there had been only one Englishman who gave his spare moments to understand the language of the powerful ecclesiastical organization of Ceylon. Since 1834 British scholarship in Ceylon is dead. Shiploads of British adventurers have landed in Ceylon since 1815, and after a hundred years we see only an army of revenue Collectors, Civil Servants of the *subjunta type*, adventurous planters who are full of the spirit of the 17th Century British slave dealers and pirates of the Sir William Drake species, diplomatic bureaucrats of the Clive species, whose ideal is exploitation and their object to reduce the Sinhalese Buddhists by illegitimate means to a state of penury and serfdom. The Temple land Commissioners in 1854 alienated nearly a 100,000 acres of land that belonged to the Buddhist Church and made it British property; in 1860 the Educational Commissioners deprived the selfsacrificing Elders of the Buddhist Church of their tutorial office as guardians of the youth of Ceylon, and by diplomatic cunning prevented the growth of the spirit of individuality in the child by making penal to attend the temple schools. Since 1870 the economic disintegration of the Sinhalese race is visible on every side,—in the destruction of home industries, in trade, in scholarship, in agriculture and in morals.

The annual allowance voted by the local Colonial Legislature for the diffusion of Oriental learning among 2½ millions of Sinhalese, would you believe it, only amounts to 1000 rupees or £66 pounds sterling. This is how the Colonial adventurers help the dissemination of native learning in the island noted for its historic associations based on antiquarian Culture. Vernacular Schools of the island are so many "black holes" where the brains of the Sinhalese children are scooped out and when they leave the school only one in ten thousand has the vitality to survive the moral disintegration. The adventurous Colonial has one ideal—filthy lucre. Collect revenues by all means; increase the salaries of the white Civil servants; see that the surplus revenue of the island is annually

remitted to England; and as for the welfare of the permanent population, whose ancestors bequeathed the island to the British in expectation of a higher moral administration, all that is done is to make them "hewers of wood and drawers of water." The religion of the Buddha prohibits drinking of intoxicating liquor, and the sale and manufacture thereof; and liquor was for 2358 years *taboo*; but the British by their Excise Policy have flooded the once peaceful island with the filth of poisonous alcohol.

The civilization that Buddhism introduced into the island was ethical, economic, and altruistic. The stupendous reservoirs of water for irrigating millions of acres of rice fields that are visible in various parts of the island are permanent symbols of the economic development of a once virile race, whose altruistic nature was made manifest in the building of majestic temples to worship the Supreme Lord of Compassion, where they assembled in the spirit of universal love and communalism to foster the ideal of a democratic brotherhood cherishing the desire that all should meet in the distant future under the canopy of the Dharma, when the next BUDDHA appears in India, ages hence. To understand the spirit of the holy teachings of the Tathāgato one should study the Pali Dharma. How is one to have faith in the wisdom of BUDDHA as the SUPREME Master? We are asked to study at least one of the five Nikayas in Completeness. Two Volumes of the Digha Nikaya have been published, we have now an epitomised translation of the Majjhima Nikaya, and now we are presented with three out of the ten Nipatas of the Anguttara Nikāya. In the Anguttara we have a kind of History of Indian affairs. The BUDDHA was a Promulgator of the Ethics of conduct, a Prince of Story tellers, and the supreme MASTER of Psychology.

The Anguttara belongs to the Sutta Pitaka, which is the history of the philosophy of folklore of ancient India. When one has finished the perusal of the five Nikayas of the Sutta Pitaka, he may congratulate himself on having a knowledge of the primitive history of the ancient Aryan race. To the historian of the Aryan race a knowledge of the five Nikayas is essential. Thousands of scholars are to be found in Europe, they study the history of the degenerate tribe of Israel and then they begin to spin cobwebs trying to catch into their nets, the undeveloped minds of the ignorant. How much better would it be if they would study the life and teachings of the great Conqueror who spent forty five years of His perfect manhood in the moral regeneration of the greater part of advanced Humanity. He is the true scholar who interprets the

life history of the Tathāgato. The life of the Nazarene Jew was not of cosmic usefulness. To the philosophic thinker there is not an idea in the teachings of Jesus that may be called philosophic. His parables about the mustard seed, the sower, the wheat and tares are absurd. There is no ethical code that may be called complete outside Buddhism. The Buddha had half of a continent and thousands of philosophic thinkers as His congregation, to whom He daily taught from the 35th year to the 80th year of His age. Jesus had eleven disciples, men of low intelligence, and his congregation was the riff-raff of Galilee—the backwash of the barren portion of Asia. The life of Jesus was an absolute failure. He was a victim of megalomania and at times suffered from paranoia. His ethical subjects were all outside the Jewish community. His followers were men of low morality. Peter may be styled the “bed rock” liar. He was a sneaking coward who denied his own teacher at a crisis. How sublime are the virile, vigorous manly ethics of the Tathāgato. The English knowing students of religious thought has now the means of knowing the virile utterances of the Lion of the Sakyas, thanks to Mudaliyar Gooneratna. Gifted with all that a wealthy householder needs, Mudaliyar Gooneratna has left a rich legacy to posterity not only in Ceylon, but throughout the world. *Rupam Jirati nāma gottam na jirati* the atomic body disintegrates; not so the name—the latter has a kind of psychical hereditary transmission, in the work that one has done after mature thinking. The thinking man alone lives; and Buddhism is for those who dare ascend high into the realms of thought. The translation of the Anguttara Nikaya is carefully done. Certain psychological technicalities may be translated differently, for instance the Pali words *asubha nimittam*. Mudaliyar Gooneratna has given the connotation “undevout reflexion,” He translates “yoniso manasikaro” as “devout reflexion.” Yoniso manasikāro is opposed to ayoniso manasikāro. The former connotes scientific analysis. Ayoniso manasikāro leads to micchādittthi opposed to scientific evolution. Asubha nimittam is a kind of hygienic psychological analysis. To the English knowing student of hygienic psychology Mudaliyar Gooneratne’s translation of the Anguttara Nipata is a necessity. It requires careful study. To the readers of the Maha Bodhi Journal we cordially recommend the book.

THE ANAGARIKA DHARMAPALA.

The Buddhist Origin of Luke's Penitent Thief.

Motto : *Both religions independent in the main, but out of eighty-nine chapters in the Gospels, the equivalent of one, mostly in Luke, is colored by a knowledge of Buddhism.*

It is a canon of Gospel criticism that Matthew and Luke are copying Mark in the body of their narrative. When they depart from him they do so with a motive. Then how do we account for this ?

MARK XV. 27; 32.

And with him they crucify two robbers: one on his right hand, and one on his left.....*And they that were crucified with him reproached him.*

LUKE XXIII. 33; 39—43.

There they crucified him, and the malefactors: one on the right hand and the other on the left.....And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

Matthew supports Mark, so that the contradiction is complete. John is silent about the reproaching, but he is outside the Synoptic tradition. Robinson Smith and other scholars have abundantly shown how Luke alters this tradition to suit himself. Thus, it is his contention that all the Resurrection apparitions were seen in or around Jerusalem: he leaves no room for the Marcan appearances in Galilee. The apostles are commanded to stay in the capital till Pentecost. (Luke XXIV. 49; Acts I. 4). Consequently, when Mark records a double command to go into Galilee and meet the risen Lord (Mark XIV. 28; XVI. 7). Luke reduces this to a mere echo thus:—

MARK XVI. 6. 7.

He is risen: he is not here.....
Go, tell his disciples and Peter, He
goeth before you into Galilee:
there shall ye see him, *as he said*
unto you.

LUKE XXIV. 6. 7.

He is not here, but is risen.
Remember how he spake unto you
when he was yet in Galilee saying
that the Son of Man must be deli-
vered up into the hands of sinful men

Luke's words *in Galilee* are a mere echo of the text of Mark which Luke has before him, but the sense is utterly changed to agree with his notion about the metropolitan exclusiveness of the Resurrection :—

Luke XXIV. 49. Tarry ye in the city, until ye be clothed with power from on high.

Acts. I. 4, 5. He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, [said he], ye heard from me : for John indeed baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

Thus we see how Luke alters the text of Mark with a motive. This is a canon of criticism now agreed upon by all historical critics. It remains to apply it. The motive in the case just discussed is sufficiently plain. But what is the motive for the Penitent Thief? Why does Luke violate the text of his master Mark who tells us that both the malefactors reviled the Lord? Hitherto no motive could be found, beyond the general one of love and forgiveness. This has been because New Testament scholars have been imbued with the Mediterranean culture : Greece, Rome and Judea were their three classic nations and the rest of the world was a mist. But we now know that at the time of Christ India was one of the four great powers of the earth and was the apostle of a world-religion which was knocking at the gates of Antioch, the great international metropolis where the Gospel of Luke was composed. Luke was an Antioch physician, and as a physician he had to know something about India, which was one of the homes of ancient medical knowledge. His city was an emporium for the Chinese silk-trade, and an ancient work on geography assures us that a long line of hotels connected it with India. Along this great caravan route there circulated the coins of Kanishka, an Indo-Scythian potentate whose date is now being debated by scholars. Some put him in the first century B.C., others in the first century A.D. Upon several of his coins can still be seen the image of Buddha with his name in Greek letters :

B O Δ Δ O

Upon the coins of Kanishka's predecessors and successors we read Buddhist names and titles, both in Greek and Pali.

Now it is practically certain that Luke, who wrote in the nineties, had seen these coins and, being a student of religion, had inquired who this Buddha was. Travellers were quick to tell him that India Bactria and the eastern part of the Parthian Empire were covered with his

temples. Upon these temples were sculptured the scenes of Buddha's life, and one of the leading characters portrayed was a Penitent Robber. The Great Chronicle of Ceylon expressly says that this character was graven on the famous Great Tope at the island capital in the second century before Christ. Among the delegates from Buddhist countries who came to the opening ceremonies was a company "from Alexandria, the city of the Greeks., This is the regular tern among ancient Hindu astronomers for the capital of Egypt, but even if another Alexandria be meant, the story of the Buddha was known to the Greek world. Not only so, but we have discovered, during the present decade of this twentieth century, that at the time of Christ the Buddhist Scriptures were being translated into the vernaculars of the Parthian Empire, the buffer state between Palestine and India. Strabo says that at this period nearly the same language pervaded Media and parts of Persia, Bactria and Sogdiana. We have now found considerable portions of the Buddhist Scriptures in Sogdian. The Christian Gospels were translated in to the same language about the ninth century, but before that the same language had been the vehicle of Manichean and Buddhist holy books, with Buddhist first. (Louis H. Gray, in *The Expository Times*, Edinburgh, November, 1913). The Wei Annals of China tell us that, in B. C. 2, a Chinese official was presented with Buddhist Scriptures in a vernacular translation at the hands of the very nation whose king-Kanishka was. (Francke, in *Indian Antiquary*, 1906). If this vernacular was not Sogdian, it was probably Tokharish, in which also we have found fragments of Buddhist literature and can even identify them in the extant Pali Canon. (*Journal Asiatique* since 1911). Tokharish was spoken in Bactria (Afghanistan) and Alexander Polyhistor tells us that in the first century B. C. that country was full of Buddhist topes. Asoka's inscriptions and the Ceylon Chronicles explain this by saying that Buddhist missionaries were sent thither about 250 B. C. From the fact that Greek and Pali appear on the same coins, we are entitled to infer that the missionaries translated their Scriptures not only into Tokharish, but also into Greek. However, we will not press this point as no remains have yet been found, and Greek was dying out in that part of Asia at the time of Christ.

But from what we do know, we can clearly see that the great Gentile Evangelist had sufficient motive for his Penitent Thief. The Fathers are unanimous in declaring that his Gospel was Paul's and Paul was the apostle of the Gentiles. When therefore the Evangelist found himself confronted all over Asia (for during his lifetime Buddhism

entered China) by a religion of love and forgiveness, he could not but be influenced thereby. The Penitent Thief of Buddhism was Fingergarland (Angulimala) so named because he wore a necklace of human fingers. Buddha converted him with a few gentle words, and the King who had come at the head of an armed troop to arrest the highwayman was astonished. A meek-eyed Buddhist monk responded to his salutation. The story was many times translated into Chinese; the Penitent Robber is one of the psalmists in the book of Psalms of the Monks, wherein are assembled all the leading characters of primitive Buddhism, and there is no reasonable doubt that Parthian versions existed in Gospel times. And Parthians were present at the founding of the Christian religion (Acts 11. 9).

The great obstacles against the recognition of the hypothesis here maintained have been:

1. Our ignorance of the propaganda of Buddhism at the time of Christ;
2. Our objection to admit that Luke dealt in fiction. But the discoveries in Chinese Turkestan by men like Pelliot and Stein have removed the first objection, and the articles of Robinson Smith and others have removed the second. The ground is therefore now clear for the recognition of the fact that our Gentile Evangelist expressly adapted his Gospel to the great world-religion of his age and continent.

PANCHA SILA.

The Five Precepts, by the Bhikkhu Silacara.
(SCOTCH BUDDHIST MONK.)

P.P. 87; 36 cents, 6d.

(A REVIEW.)

The work bearing the above title issued by the Theosophical Publishing House, Adyar, Madras, is an excellent brochure on some aspects of Buddhism. It is written in simple language and the tone is eminently adapted to the subject. Every one, who reads it, will do so with much profit. The book should be in the hands of all English-speaking Buddhists.

The book is a faithful exposition of the Five Precepts, coming, as it does, from the learned Bhikkhu, whose name is well-known both here and in the West, and who is held in high reverence and regard by all who have read his contributions to the *Buddhist Review*, (London), and to various other journals on the continent and in Rangoon, or have had the rare pleasure of perusing the excellent translations of Dr. Paul Dahlke's 'Buddhist Essays,' 'Buddhism and Science,' and 'Buddhist Stories.' Some passages I here quote:—

Page 9. "In much the same fashion, it is to be feared, there are many calling themselves followers of the Lord Buddha and proud to call themselves such, proud that they possess His so excellent chart of the way to Nibbāna, who yet do not follow Him at all, but just sit still by the roadside admiring the splendid chart with which he has provided them, the chart where every by-road and fork that might lead them astray is clearly marked out, so that they may avoid it."

P.p. 10-11 "But the road to Nibbāna is a very long one, and it is not a few fitful steps now and again that will bring one to it within any reasonable time. On that long journey nothing avails but a resolute and continuous stepping out along the road shown to us, the road of Sila. 'Taking the Precepts' is only taking another look at the map of that road to refresh the memory, to remind ourselves of the existence of the deceptive side-paths and alleys that might otherwise cause us to wander from it. What remains to do, when we have so refreshed our memory, is to get upon our feet, and staff in hand—the staff of courage and constancy—fare forth along that grand high way, with the sure confidence that if only we keep on and still keep on, we shall inevitably reach its glorious end. '*Appamādena Sampādetha!*' said He who first thoroughly explored and travelled and made known that road, the world-honoured Buddha. '*Appamādena Sampādetha!*' 'By diligence attain the goal!'"

P.p. 21-22 "So far as *direct* injury to living things goes, the First Precept of right conduct is very well observed in a Buddhist land such as Burma. As regards *indirect* injury to living beings, however, the same unfortunately cannot be said..... Yet in reality whether one does a thing by one's own hand or causes it to be done by another, the guilt of the deed remains the same.

P.p. 49-50. But meanwhile those who valiantly exert themselves to the utmost to obey this Precept, to purify themselves and in that act to purify at the same time the world—these are heroes well-worthy to be called by the proud title of sons of the Buddha, sons of the Awakened

One. For they are not His sons who only call upon His name. His true sons are those and those alone who obey or at least endeavour to obey all His Precepts, and not least of them this the third of the Precepts of right conduct."

P.p. 58-59. "It well behoves the follower of that King of Truth, then, to cleave to the truth in all his words and ways—to let truth be the sole language of his lips and of his life. So will he gain the respect and confidence of his fellow-man; so will he be able to respect and feel confidence in himself; best of all, so will he most effectively qualify himself to arrive at a correct comprehension and appreciation of that high teaching whereof the most fitting and appropriate name still remains—the *Dhamma*, the Truth."

Here are a few words which, if Christian Missionaries are sincere and honest men, should be heeded by them.

P. 67. "Have our friends the Christian Missionaries, for instance, who are now at work in the country in such large numbers, fully considered from this standpoint the consequences of their activities in weakening the faith of a simple and unsophisticated people in their religion—a religion that enjoins upon its adherents abstention from intoxicating liquors, the cause of heedlessness and recklessness."

P. 68. "Once more we would ask the missionaries of a faith foreign to Burma if they fully realize the responsibility they are incurring in undermining the Burman's confidence in a religion which forbids him to drink intoxicants in favour of a religion which unfortunately numbers no such prohibition among its rules of conduct?"

P.p. 70-71. "May we without offence, addressing our missionary friends, go even further and say: Cease from all efforts to weaken the Burman's faith in his own religion! That by these efforts you will make him a better man is doubtful: that you may make him a worse man, is, with all the evidence on hand, unfortunately not such a matter for doubt..... Among the many former pupils of Christian Missionary schools, regular attenders of the Christian services, and even baptised converts whom the writer has met, he has not yet found one who was able to abstain from comparing the Buddhist doctrine of *Kamma*, the doctrine that all present conditions are the effects of previously initiated causes, with the doctrine that everything is ordained "by the inscrutable decrees of an all-wise providence," and from expressing his profound dissatisfaction with the latter doctrine, considered as an explanation of the facts of life as we find it in the experience of every day."

P.p. 78. "This indeed seems to be the place of honor which Burma is called upon to fill in the family of the nations of the world—that of being *Dhammadāyaka* to the world. Giver of the *Dhamma* of the Blessed One to all the nations of the earth. What prouder, what more glorious, what more merit-bringing position could any people ask for than to be chosen as the bearer of the sublime teaching of the Tathāgata."

P.p. 86-87. "Nay, every true Burman is called upon to make it an actual fact, that, under the aegis of alien rule and exposed to the influences of all the world though it be, the *Dhamma* of the Blessed One, as exemplified in the lives of the Burmese nation, can maintain itself in all its fulness and richness, stronger and more vigorous than ever, in the very teeth of every adverse gale that would seek to uproot it from its mother soil.

Every Burman who courageously answers to this call, and by a life of good conduct in thought, word and deed, upholds and wins respect for the religion of his fatherland, by so doing shows himself the truest of patriots, a genuine lover of his country. The faithful observance of the the precepts of right living dignifies and makes great a people as nothing else can, and this whatever may be the flag that flies over its head."

All that has been said of Burma applies with equal, if not greater, force to Ceylon, and now that the son of an alien soil—a Scotchman—has sounded this call, shall we not heed, shall we not rise up to a sense of duty, shall we not, with hearts throbbing with youthful life, say 'yes! We are ready.'"

S. W. WIJAYATILAKE.

CHINESE BUDDHISM.

Reviewing "Buddhist China," By R. F. Johnston, The London Times says:

It is frequently asserted by British merchants and travellers in the Far East that his Majesty's Consular Service in China is rather lacking in the practical qualities requisite for the fostering and extension of our trade, and that the contemplative attitude which, they say, distinguishes

many of its members has been induced by study of the language, philosophy, and religion of the Chinese. If this be true—and the long list of Consular sinologues would appear to lend colour to the assertion—the act surely testifies to one more triumph of mind over matter, and to that virtue of intelligent sympathy which brings British Civil servants into harmony with their appointed environments. It testifies, also, no doubt, to the dignified leisure of existence at the Treaty ports and to the powerful influences of the world's most venerable civilization on minds receptive and remote from the hurly-burly of Western materialism.

Mr. R. F. Johnston, a Civil servant in our Cinderella colony, the "leased territory of Wei-hei-wei," has shown in his former writings how forcibly the philosophy and creeds of the East can appeal to the scholar and to the student of comparative religion, whose days are spent amongst the Chinese. In "Lion and Dragon in Northern China," as in "From Peking to Mandalay," there are evidence of steadily increasing sympathy with the Eastern out-look on the problems of life and death. His present work, a critical exposition of Mahayana Buddhism, is written in a spirit of complete detachment from the material cares which presumably infest the Civil servants day—a spirit which seems to derive much of its inspiration from his "grateful appreciation of the unvarying courtesy and hospitality extended to him by the abbots and monks in whose romantic mountain homes he has spent the happiest days of his fifteen years' sojourn in China." After following his scholarly pilgrimages to the great centres of Buddhist influence, the sacred mountain of Chinghua in Anhui and the holy island of Putu, we cannot refrain from sharing his pious hope that—whatever may be the ultimate fate of Buddhism, neither his kindly hosts nor their successors will ever be driven away from the quiet hermitages which they so justly love: and that it may continue to be China's glory and privilege to provide, amid the forests and crags and waterfalls of her cloistral mountains, homes or resting-places for all pilgrims to the shrine of truth and beauty.

Here, evidently, we are on the highway to beatific meditation, the path to "the island-amids the floods," the "state of him who is worthy" Arahatship.

Mr. Johnston writes with erudition and authority of the various Buddhist schools in China, of their influence on the art poetry of the nation; of the origins and doctrines of the Hinayana and Mahayana sects, and of the four great shrines to which for centuries the sons of Han have made pilgrimage. It is true that he recognizes the general decay

of religious sentiment amongst the present-day Chinese, and the possibility of a total collapse of Buddhism in China as the result of the impact of the West; but, on the whole, it would seem that he looks forward to a revival of the faith partly inspired from Japan. To those who judge of Chinese Buddhism by the rank and file of its votaries and by its influence on the masses it will probably occur that Mr. Johnston's enthusiasm for the kindly monks and hermits of his favourite mountain retreats and for their gentle philosophy has sometimes led him into by-paths of idealism. For, apart from a small group of scholars and poets interested in the revision and preservation of the Buddhist Scriptures, there is lamentably little of culture or religious activity to distinguish the priesthood throughout China. The faith—as current proverbs testify—is less a religion than a profession, and the typical priest does little or nothing to justify either his existence or his creed. He is harmless enough, but socially useless, and his manners are usually much better than his morals, which are frankly utilitarian. The corruption of the Buddhist priesthood in China is not so gross as that of Mongol Lamaism; nevertheless, the type described by Sir Aurel Stein at TunHuang, the type which will sell the scrolls and vessels of the sacred shrine, is common enough, whereas hermit poets and devout minstrel pilgrims are very few and far between. The vitality of the faith, as reflected by priests and laymen alike is far lower than in Burma or Japan. This being so, and because the great majority of those who “eat religion” in China are younger sons, impelled by poverty to the monkhood, it is difficult to share Mr. Johnston's apprehension that the “spread of popular education will, sooner or later, have the effect of extinguishing the supply of children for the monasteries.” So long as the monasteries have roofs and tillable fields, and so long as faith or fear impels the Chinese to give alms, there will be no failure in the supply of monks.

Mr. Johnston's photographs of rockthroned pagodas, hillside shrines, and forest-guarded monasteries are sufficient in themselves to induce a longing for the contemplative life in many a harassed victim of the fretful fever of the West. They are beautiful monuments eloquent of a religion which, even in its decline, has never ceased to teach gentleness, courtesy, and hospitality, kindness to all living creatures, and a belief in the ultimate salvation of all beings in all worlds.—*Japan Times*.

OPENING OF MALLIKA BAUDDHA SANTHAGARA.

HEAD QUARTERS OF THE INTERNATIONAL BUDDHIST BROTHERHOOD.

FEEDING OF 500 PRIESTS.

Fifteenth of February was a day of rejoicings for the Buddhists of Ceylon. For it was the opening day of the Mallika Bauddha Santhagara Salawa (Mallika Buddhist Assembly Hall), the gift to the Buddhists of Ceylon by the Anagarika Dharmapala.

The dedication ceremony took place after the almsgiving to 500 priests according to Aryan customs, which was arranged to celebrate the occasion. From early morning crowds of men, women and children clad in pure white began to pour in in streams and at noon the gathering numbered over ten thousand.

The priests were conducted in great procession from Vidyodaya Oriental College to Mallika Santhagara. There were priests from almost all parts of the Island, including the Ven'ble Maha Nayaka Thero of Malwatta, Kandy, Mahagoda Sri Nanissara, High Priest of Sabaragamuwa Province and Bedigama Nayaka Thero of Matara.

There were two other processions, one from Slave Island got up by the Fort Puspadana Society and one from Grandpass. The important feature of the almsgiving was that it included nothing but vegetables and especially prepared according to ancient Aryan customs. The supply of food was almost wholly done by devoted Buddhists living in different parts of the Island. When the idea had been fairly known over the country a large number of subscriptions towards buying provisions and other necessaries came in.

After feeding of priests was over a large quantity of fruits, sweets and other provisions remained over which the Committee distributed to the Leper Asylum, The Home for the Aged, Victoria Home for Incurables and to several Buddhist Temples of the town and in the vicinity. After paying all expenses a sum of over 500 rupees has been placed at the Bank as a permanent fund to the credit of Mallika Santhagara.

After the dāna ceremony was over Bedigama Ratanapala Thero, addressing the large audience said that the Buddhists should really be grateful to the Anagarika Dharmapala whose generosity had provided the Buddhists of Ceylon with a building which would serve so many useful purposes. The Buddhists of Ceylon now had a meeting place of which they should take advantage. Specially to the young men the gift

was of great use. The Anagarika in dedicating this valuable building was doing a great service to the cause of Buddhism.

In reply the Anagarika Dharmapala said that it had been his wish from a very long time to present the Buddhist with a Meeting place. He was very glad that he could do so now and hoped that all the Buddhists would make use of the building, now placed in their hands. He also reminded them, that in the time of the Lord Buddha and even later, the Buddhists had similar assembly halls, he would only wish them follow an ancient custom which would lead to great harmony and concord.

The whole premises were illuminated during the night and a sermon was delivered by the Bedigama Ratanapala Thero, a translation of which will be given in a subsequent issue.

Next Mr. D. E. Wickramasuriya came forward and promised to work for the religion as a Brahmachari (Celibate). Also a boy of about 12 years old was offered by his father to be trained as a Buddhist worker.

From now the Mallika Santhagara will be considered the property of the Buddhists. The Head quarters of the International Buddhist Brotherhood will be installed here. The Hall will be available for holding meetings of the Buddhist Societies such as the Young Men's Buddhist Association, Buddhist Brotherhood. There is also a free reading room and a library containing a large collection of religious and other books. The Industrial Museum of Japanese goods is another feature of the place. A children's hospital will be opened here for treating children of the poor free of any charge in accordance with the wish of Mrs. T. R. Foster of Honolulu.

NEWS AND NOTES.

A correspondent in *The Peking Daily News* pertinently asks the question: "Are the Missions in Peking or in the interior China permitted to buy any amount of real estate for speculation purpose, or are they supposed to possess real estate for Missionary purpose only, such as schools, hospitals, homes for the old and similar institutions?" In view of the fact that some Missionaries own real estate not only in China, but in Honolulu, India, Ceylon and other Eastern countries, the question involves a grave reflection on the avowed self-sacrificing labours of Missionaries. The Bible records show that the Christ was a homeless wanderer and despised wealth and worldly pleasures

He practised actually what he preached; but to-day his followers, preaching to others that it is not good to be rich, acquire wealth for themselves. The "Heathens" of the East in exchange for the Missionaries' promise to save their souls offer their wealth to swell the hoards of the Missionaries. The apt reply of the Editor of *The Peking Daily News* to the above question is not less interesting. He would have such Missionaries read chapter 6 : 19, 20, 21 and 24 of St. Mathew, and quotes them in full, ending in the well-known passage that "you cannot serve God and Mammon." This dual duty is performed by some Missionaries to-day; it is wonderful!

No national movement started in India has evoked so much enthusiasm and support as the above Society. *The Indian Mirror*, in a leading article says, the results of its campaign for enlisting supporters have been almost unique. The Pandit Madan Mohon Malaviya and the Maharaja of Durbhanga, to whom "the credit of initiating and carrying on this huge organisation belongs," have been indif-
Progress of the Hindu University Society. fatigable in its promotion. The amount of subscriptions originally promised was 67 lakhs and more than half of this has now been realised. A notable feature of the movement is the large number of Ruling Princes of India who have helped the Society by substantial contributions ranging from thousands to lakhs of rupees.

As the conditions of the Government require that a sum of Rs. 50 lakhs must be collected the success of the scheme seems to be a matter of time. The site for the proposed University has been provided for on the banks of the Ganges opposite the town and fort of Ramnagar. It is to be hoped that the Hindu community of India will extend their unstinted support towards bringing about the ultimate success of this great national undertaking, the final results of which will "recall the days of the great Universities of the Buddhist times."

The heroic endeavour of China to stamp out the rise of opium habit for good is another instance of young China's adaptability to the present circumstances. The notorious luxury of indulging in opium habit held
The Opium Burning in China. the sons of Celestial Empire in bondage, for long. At last they are awake to the danger that has been undermining the moral strength of the nation. The fighting of this evil is, of course, an uphill task; nevertheless since they are seriously minded this time they are bound to succeed.

On the 25th of December last a large quantity of opium was seized and burnt at the instance of the Police Court authorities in Peking. It had been found in possession of a wealthy man, formerly a high official under Munchu Dynasty who had hidden the whole lot for his secret enjoyment. In addition the culprit was subjected to a fine of \$ 600.

Again on the 28th December a still-more remarkable case occurred. Duke K'uei who died recently had been the possessor of a very expensive outfit of opium smoking. On his death his two sons invited the Secretary of the International Reform Bureau to witness the burning of opium and its costly paraphernalia that had been the darling possession of their father. It was explained that the old man being a slave to the opium habit indulged in it in spite of all his sons' efforts. Now that their father was dead, they wished to burn the whole outfit and help to eradicate the evil.

This voluntary sacrifice of the young Chinese is a proof that China has, at last, determined to strike at the very root of this national evil.

DINNER TO DISTINGUISHED SANSKRIT SCHOLAR AND EDITOR.

The Rev. Dr. Bunyu Nanjo was the guest of a party given in his honor Monday at the Botanical Garden, Koishikawa, under the auspices of Dr. Takakusu, Dr. Fujioka, Professors of the Tokyo Imperial University, and other distinguished Buddhist scholars.

Honor Dr. Bunyu Nanjo The meeting was held to commemorate the publication by the Original Text Buddhist Book Publication Bureau at St. Petersburg, of the Sanskrit Buddhist Scriptures, *Suddhasmapundarika-sutra*, edited by Dr. Nanjo with painful efforts. At 1 p.m. Sunday a lecture-meeting was held at the Imperial University and Dr. Fujioka, Dr. Viscount Suyematsu, and Dr. Baron Kato spoke on the character of the sutra and the value of the editor and the meritorious service of Dr. Nanjo and his noble character.

At the Botanical Garden the dinner began at five on a lawn, and came to a close at eight. About 200 renowned Buddhist and scholars were present.

Dr. Nanjo studied Sanskrit for nine years under Professor Max Müller at Oxford at the expense of the Higashi Honganji Temple about thirty years ago. While in the College, the Doctor in collaboration with the Professor, published a number of Sanskrit Scriptures. As regards the original copy of the *Suddharmapundarika sutra*, no perfect copy has been published. Part of the original Scriptures was found at Nepal by a British Government official in India and brought home. Dr.

Nanjo was at Oxford at that time. He then decided to edit the Scriptures. He copied and began comparative studies, with the copy translated into Chinese by Kumarajiva, an Indian priest who came to China in 1061 and died after laborious services in the translation of three hundred volumes of Buddhist sutras. The Doctor finally succeeded in the compilation of a complete text.

During the Russo-Japanese War, Dr. Viscount Suyematsu and Dr. Takakusu, who were then in England, were explaining Japan's cause in the war with Russia. Through them, Dr. Nanjo received a proposal from Dr. Kern, Professor of Leyden University in Holland for the publication of the manuscript at the Original Text Buddhist Book Publication Bureau. Dr. Kern also set to work upon editing the sutra in Sanskrit, but learning of Dr. Nanjo's successful completion of the work, he decided to suspend his work, in view of his advanced age, as he is eighty years old. After negotiations between Dr. Kern and the Russian Bureau, the publication of the fruit of Dr. Nanjo's laborious work was decided on, in spite of the fact that Japan and Russia were fighting severely on the battle-fields in Manchuria. Dr. Nanjo appreciated the beautiful spirit of the Russians and accepted the offer out of good will. The book comes in five volumes, containing 508 pages. The first volume was published in 1897 and the last volume last winter.

The Tuskegee Normal and Industrial Institute for the Training of young men and women, in Alabama is flourishing indeed. It was started for the sons and daughters of a race once

Tuskegee Institute. despised and down trodden, by Dr. Booker T. Washington, who renounced all his worldly prospects, with the single-minded purpose of uplifting his fellowmen. It is now proving to be one of the great educational centres of the world. The education imparted at this institute not only helps to remove the veil of ignorance but also to level that huge barrier of racial prejudice rampant in America. The education given here is not mere book learning but real and profitable education. In the course of a long letter to our chief, the Anagarika Dharmapala, the Director of Research and Experiment station of this institute remarks:—"Our institution has grown considerably. Many of the old land marks have been erased, and they remain only as a matter of history; newer and larger buildings have taken their place; as one achievement is attained, it seems to open the way for others..... Last week we had a meeting of the country teachers, together with the Executive committee representing the

state Teachers' Association, and the need of industrial and technical education were the two great things discussed—large rail-road and mining concerns, are giving more attention, and spending great sums in some instances to promote this kind of training, as they find it really pays.”—

HINDU CIVILIZATION AS SHOWN BY AID OF GREEK EXAMPLES.

Only recently the College of Literature of the Tokyo University gave the public the benefit of a highly interesting exhibition of rare Japanese historial documents, and it placed under fresh obligation persons of historical and archaeological inclinations by **Indo-Greek Exhibition.** another exhibition of high historical value, during last week.

The exhibits consist of the photographs, models, plaster-busts, and specimens of dresses, utensils and several other accessory articles illustrative of the history of indian civilization from the earliest days to the present time. The materials have been supplied mainly from the fruits of Dr. Takakusu's personal researches in Greece and India, and supplemented by the private collections of Messrs. Bessho, Kirinoya, and Kogori, and Dr. Keijiro Okano. These have been arranged by the trained hands of Dr. Takakusu and his assistants into three sections. The first group is prefatory in that it deals exclusively with Greek archaeology, from the time of Mykenae and Tirys (1500 B.C.) down to the days of the perfect Athenian culture. This Greek group, which forms a preface to the main exhibition, contains, photographs and models of the Acropolis, with its varied features of archaeological interest, old Olympia as restored recently under the patronage of the German Kaiser, and Delphi as excavated as an undertaking of the French Government. Here is a reproduction of the statues and tomb of King Mausolus of caria and his wife Artemisia. From the tomb erected by his widow the word "Mausoleum" is derived. But what forms the thread of the cultural relations of Greece and India is supplied by the old potteries bronze ware, and statues of old and modern Greece. A sprinkling of roman specimens of bronze mirrors and lamps and glassware are such as to make the mouth of the collector in this line water.

The second and main group of the exhibition is so arranged as to show the currents of Greek and Persian influences upon the native civilization the rise and fall of Buddhism and the later development down to 1,200 A.D. Plenty of models, photographs, and reprints of the inscription of the different ages are in evidence here. To these are added objects illustrating life in Lucknow, copies of the grotto pagodas

in Ajanta and the pictures carved on their walls, the Sanskrit scriptures collected by Professor Takakusu in Nepal, specimens of the plant life connected with Buddha's life, such as the castor-oil plant and Banyan tree or Nvagratha, pictures illustrative of Muhammadanism in India, Lamaism in Tibet, and Hinduism. Nor are the Indian woven fabrics and card pictures of old and modern India devoid of interest. As to an imitation of the Kamakura Daibutsu in the Maharaja of Baroda's garden, it is a clever miniature production by the able hands of Mr. Sessei Okazaki of Tokyo.

The reports of Dr. Takakusu's travels in Greece and India, especially in Nepal, and concomitant maps and photographs, from the third group of exhibits, are full of living significance.

We record with pleasure that activities in Burma are progressing. *The Burman*, the national organ of Burma, is given over to new and more capable hands and bids fair to be a very useful Journal devoted to the interests and welfare of the Burmese. The indefatigable editor of the *Burman* has also started an "Economical Monthly" for the purpose of encouraging the material progress of Burma, and the articles appearing in its pages fully justify its claims. We are glad to learn that this new venture has been started with the full support of the public.

We are further glad to hear that a movement is being set on foot to start a National Education Association which we hope will be crowned with success. The object of starting the latter is for the purpose of counteracting the forces of reaction that are rife in Burma, and because "The Local Government has almost criminally neglected Education in the provinces and the people are sunk in superstition and ignorance. A large amount of money yearly is wasted in selfish shows and purposeless charity, while there is neither a natural leader nor even a distinct head whose word will be respected."

It is time that the educated Burmese turned their attention towards hastening the slow progress and development of their mother land. We believe there is at present a large number of educated young Burmans quite capable of undertaking the work of uplifting their more backward brethren. The priests should not be allowed to grow apathetic and indifferent to the present conditions which foreshew danger looming ahead. Who are more competent to undertake this work of revitalizing the moribund spirit of the Burman Buddhists than the young Burmans themselves? We appeal in the name of humanity to young educated Burmans to seriously address themselves to the task of regenerating their country.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 3.

A SERMON.

Delivered by Revd. The High Priest Ratanapála of Bedigama Principal of Mahāmantindārāma Parivena at Mallikā Hall on the occasion of its presentation to the Buddhists.

It was the custom of Anathapindika the bestower of the Jetavana Monastery to visit the Tathagatho every day bringing with him the four requisites. But as old age approached, his visits became less frequent and a serious illness coming on him, the visits ceased altogether. So a great desire came on him to hear a discourse of the Buddha and he sent word to the Buddha praying him to send the Venerable Sariputto and Ananda to speak with him before his end. So the Venerable Sariputto and Ananda visited him and inquired after his health.

"I have, Venerable Sirs, a headache that is unbearable and I feel as if my head were being bored by an awl; and the pain in my body is like the pain caused by the flaying by an expert butcher and my body feels as if it were being burnt in a brazier; each of these pains is enough to kill me and I feel that my last days have come."

The Venerable Sariputta knew that the illness was mortal and discoursed to him on impermanence, sorrow and soullessness. At the end of the discourse Anāthapindika wept and Ananda thinking that his weeping was due to his longing for his great possessions and to his approaching end, was troubled and reminded the householder that he should not weep, but strengthen his heart by thinking of the impermanence of all material possessions.

"I weep" replied the setthi, "not for the losing of my possessions, I have realised the value of impermanence, I am weeping, because you have not thought fit to preach this glorious doctrine to me, till death has approached me so near."

"We do not preach this doctrine noble householder," replied Sàriputra, "ordinarily on all occasions, because it cannot be comprehended by a householder who is full of the arrogance of possessions, and because if it were realised by the householder he will give up all desire for worldly possessions. The doctrine of the Buddha is suited to all ranks of life, and these three truths of anicca, dukkha, and anatta are only meant for those who can realise the life of the recluse."

"Pray Venerable Sir, do not think so; there may be some among the householders who can comprehend these three truths. Deign henceforth therefore to preach this doctrine to the householder also, lest there be some who would take benefit from it."

And soon after the Venerable Ones departed, Anàthapindika breathed his last and was born as a radiant spirit in the Tusita heaven. And as a radiant being he gave utterance to this stanza:—

By wisdom, conduct, and the Noble Eightfold Path
Are all beings purified.
Not lineage wealth or power
Does purification bring.

What is the purification that is brought by the eightfold path? Like the spire in a noble building are the four truths in the body of the Dhamma.

Of these four, the first is the Truth of Sorrow.

The ordinary mind looks upon life as one of pleasure, and through that yearning is he reborn time without end. But he who understands knows that life is sorrow.

The Second Truth is the cause of sorrow. The cause of sorrow is threefold, it is the desire for enjoyment, the desire for the world of form and the desire for the formless world.

But the desire for all these three leads to rebirth. And this cause is tanha.

The Third Truth is the cessation, that comes only through the extinguishing of Tanha.

The Fourth Truth is the means for this cessation.

The first three truths are for the understanding, but the last Truth is for practice. The way is the noble eightfold way and every Buddhist

should follow this Path. The universality of sorrow can only be known by following the path that leads to Perfection.

The first step in the path is—Right Seeing. This right seeing in the beginning any one can obtain, but in the end it is only for him with True Insight. The eye of wisdom that sees the ignorance that underlies is Sammà Ditthi.

If any believe that good deeds lead to good results, that is Right Seeing; and by progressing further this vision becomes True Insight.

The belief of God created worlds or creation without cause is not the Doctrine of the Buddha; the Buddha teaches that by the power of Kamma, good actions lead to good results.

The second step is Right Thought. It is the thought of him who believes in Sammà Ditthi. There are three wrong opinions, some think, "it is good to enjoy sensuous pleasures," others think "It is possible to enjoy, by harming others," while some others think "enjoyment is possible, by wishing others harm."

The opposites of these are Sammà Sankappo, namely compaasion to others, thinking good to others, and having good thoughts.

The third step is Right Speech. There are four forms of wrong speech, Falsehood, Slander, Abuse, and Gossip.

All these lead to gathering of results that lead to unhappiness. Right Speech is fourfold: Truth, words that lead to harmony, kind words, and words that lead to profit of self and others.

The fourth step is Right Actions. The three doors that lead to bad actions are the body, the mouth and the mind. So shut the door that leads to bad actions and open the door to good. The Three bad actions are Killing, Theft and Intemperance, and shutting the door on these is Right action.

The Fifth Step is the living of a life that is worthy. Right livelihood is not possible except to him who observes Right Action and Right Thought. Right livelihood leads to the sixth step of Right Effort, which is four fold.

Prevention of evils that have not arisen but might rise

Getting rid of those that have arisen

Giving rise to good that have not sprung

Increasing the good that have arisen.

These four efforts are Right Effort. Unless one is persistent in the cultivation of Right Effort, one goes back, in that he loses sight of the fifth step of Right livelihood.

The seventh step is Right mindfulness. This can be arrived at by only practising the preceding six.

Mindfulness is subdivided into four.

(1) The mindfulness of the body. This is the analysis that the body is impermanent.

(2) The mindfulness of the sensations. Sensations are of three kinds—Through the eye and object springs visual consciousness; the union of these three is contact. Through this contact rises feeling which is pleasurable or not pleasurable.

If the object is lovable, the feeling is one of pleasure.

If it is not lovable, the feeling is one of displeasure.

If it is neither lovable nor not lovable the feeling is one of indifference.

These contacts are through the five organs of eye, ear, taste, smell and touch and the sensations which are of nine kinds should be thought of and analysed with regard to their impermanence.

(3) The mindfulness of Thought processes. All thoughts are good, bad or indifferent. And all bad thoughts are due to hatred, greed or delusion.

And the analysis of thought processes should be with a view to getting rid of greed hatred and delusion and the cultivation of the opposites.

(4) The mindfulness of the Norms consists in analysing

The five Nivaranas

The five Skhandhas

The seven Bojjhangas

The twelve Ayatanas

The four Noble Truths.

The five Nivaranas or hindrances are running after the five senses, anger, sloth of body and apathy of mind, restlessness and doubt.

The Bojjhangas are the aids to enlightenment they are ever alertness, analytical inquiry, unfailing effort, and joy, serenity, concentration, equal mindedness.

The twelve ayatanas are the six organs of senses and their resultant consciousness. Eye, sight; ear, hearing; tongue, taste; body, contact; nose, smell; mind, phenomena.

The one who develops the mind through analysis of the above descriptions attains to Samma Sati.

The eighth step is right concentration. If the Right mindfulness fail the whole ladder breaks down. The eightfold path is an ascent and the least neglect or incautiousness leads to a downfall.

The first step in Sammā Samādhi is that the mind that runs in various directions should be trained to run in one definite direction.

In that form of Samādhi known as pathavi-kasina the disciple draws round himself a chart and repeats the word "pathavi" fixing his gaze at the chart and by so doing he learns its configuration.

Then by closing the eyes, the repetition leads to a process of visualising. This is called uggaha nimitta. Now the visualising comes without any effort; after a time a line of light falls through the middle of the visualised chart (kasina mandala) and in process of time the light grows larger and larger till with its help he could see the whole world. During this period he subdues the five Nivaranas, till he reaches the supra human plane with marvellous powers.

The mind gets purified and the disciple attains the power of seeing into the past and future. And then he develops the power of iddhi.

In this way he goes from the 1st dhyana to the 2nd and up to the Fourth.

But even in these four dhyanas the least neglect leads to a downfall unless one has True Insight which is the possession of the Arhat alone.

THE BUDDHIST EDUCATIONAL SOCIETY.

THE FIRST GENERAL CONFERENCE AND THE INAUGURAL MEETING.

OVER FOUR HUNDRED ENTHUSIASTIC BUDDHISTS ATTEND TO GIVE
THEIR SUPPORT TO THE EDUCATION OF THE YOUNG.

The inaugural meeting of the Buddhist Educational Society was held at 2-30 p.m. on the 24th January last at the Tower Hall, Maradana, under the presidency of Mr. W. A. de Silva. There were present over four hundred Buddhists. The meeting began with the reciting of *panthi* after which the Chairman delivered his inaugural address which was as follows:—

"It is as well to explain to you in brief the objects of the Buddhist Educational Society which was started a few weeks since. There is just at the present time a growing consciousness among the people that the time has arrived for them to make an attempt not only to improve the conditions of the people individually, but to consider the question as a national one, where the culture and condition of the mass of the people inhabiting the Island should receive serious attention. Those of us who are acquainted with the long history of the Sinhalese nation are familiar with conditions that existed among the people in the past. The most important feature that is prominently distinguishable in the career of the nation, is that during the periods in our history where the people had the advantage of education and learning the country was eminently prosperous and the people as a whole were happy and contented. They produced much that was useful and much that permanently contributed to the welfare of the country at these periods. We are justifiably proud of our ancient literature. At a period when the facilities for acquiring knowledge were not readily available, the Sinhalese produced a literature of permanent value, which include the great religious commentaries preserved in the Pali works. The culture of the people was manifested in our poetry and the works on three known sciences. Art flourished, the carvings and paintings represent high class work which are the admiration of the present generation. Architecture is represented in the vast ruins of our ancient cities, The net-work of tanks and irrigation channels are justly considered to be very great achievements. The greater the culture the greater were the sacrifices made by the people on behalf of their country, greater were the numerous works of an unselfish nature that have been accomplished by the people. The order of the Buddhist Bhikkus was the result of this great culture and learning. From time to time were bands of tens of thousands of our countrymen devoting their time and energies to the progress and culture of the people without any remuneration or reward. Such things are possible only in a community that is highly educated and cultured. We had fallen on evil days, the nation had to face much misfortune through the rapacity of invaders, and general culture and education declined, there were, however, small bands of men who kept and preserved the remains of this culture and so saved us from sinking into barbarism.

During the last sixty years or more an education of a new type was introduced here, that education has not succeeded in raising the general culture of the masses, though in individuals and small groups it has done some effective work. This modern type of education was primarily

intended for utilitarian purposes. English was learned for the means it gave to a limited number of people for securing employment. The vernaculars are taught for giving people a knowledge of reading and writing. Reading and writing in themselves would have been more effective if at the same time, those acquiring the knowledge had the opportunity of expanding their minds by having access to modern literature and science. Modern literature and science have not been made accessible to those able to read and write Sinhalese. The large number of vernacular schools in the Island are now effective as regards the raising of the standard of the general culture of the people. Elementary education is no doubt a means towards an end, but where the means are there and there is no chance of gaining the end, its practical use for the general uplifting of the community is extremely limited. Under these circumstances it is absolutely necessary to devise means to break this barrier which is bound to stunt our growth. The general scope for higher education on European lines is extremely limited in this country and is accessible only to a microscopic minority. The extension and expansion of this education is necessary but it will be extremely foolish on our part to depend on it for raising the position of the majority of inhabitants of this country. Even were the higher educational institutions modelled on European lines and able to give a culture which is many sided enough to suit all requirements there is no possibility of supplying these on anything like a sufficient scale even to admit of a thousandth part of the population benefiting through them within even the next hundred years at the rate of progress that has already been made.

If we are to raise the status of the people means should be found to place before them opportunities available to all, for gaining an insight into a broad and wide range of thought, than they can acquire in the ordinary village school of the present day.

The scope of teaching in the vernacular schools should be enlarged so that the pupils may be given a knowledge of the culture of the past and present. An attempt should be made to issue text books based on modern knowledge for use in schools. Works of a useful nature now being popularized in the Western world should be translated and published widely. We have no Sinhalese encyclopædia, no popular education, no series of books on modern or ancient classics, no works on science and economies for our boys to read or learn. The 'Everyman's Library' published by one publisher in London has run into over 600 different volumes. The Home University Library has issued over 80

different works on various subjects at the modest cost of a shilling. The nationalistic Press Association has issued millions of copies of books of an inspiring nature and of permanent value as a means of culture at the price of 6d. each. To the hundreds of thousands of Sinhalese readers opportunities for such advantages are completely absent. We have no popular lectures, no workingmen's classes.

With some organization the Buddhist Educational Society feels that they should make an attempt to supply their wants to open the road to the poorest of our countrymen to enable them to gain an insight into the affairs of the wide world, to share in its intellectual treasures and to obtain that strength of character that unselfish devotion to duty and the desire to save their country. We must bear in mind our youth possess a natural intelligence equal to any and superior to that of most nations in the world. The young men and girls who are educated in our village schools, it will be admitted by those who are acquainted with their studies, show very great capability and the average intelligence is much higher than the average capacity of the high school or college pupil in the towns. They want the opportunity and we must be prepared to give them these opportunities to the best of our powers. The establishment of people's schools—for higher teaching; the training of suitable teachers; the saving of our boys and girls from being perverted and demoralized, when in search of knowledge; the organizing of working men's schools; the inauguration of popular lectures, and above all the publication of books and translations to enable them to share in the great intellectual teachings of the world are some of the objects with which the Educational Society has been founded. These schemes require means for carrying them out successfully, but money and means are easily found when the cause is just, and where the workers are earnest. What we want above all is encouragement, sympathy and help. We want enthusiasm. We believe in a mission and we want you to realize and every individual member of our community to realize that we have a noble work to do, that we must all work with an earnestness of purpose that should crown our efforts with success and success will come sooner than most of us expect.

The next item in the order of the day was the reading of the report by the Secretary which was as follows :—

THE REPORT.

Before submitting this report a few words of introduction will not be out of place.

The necessity for a Central Board of Buddhist Education organising and co-ordinating the educational activities has been long-felt and the energies of the Buddhist workers have been for a considerable time turned in this direction. It has long been recognised that the chief work among the Buddhists should be in the direction of education and with this end in view within the last forty years numerous schools have been established. Though the results of this activity have been on the whole satisfactory, yet the number of Buddhist children receiving education in non-Buddhist schools is still considerable, amounting to nearly 150,000; while the number of children without any instruction does not fall short of 200,000, and the number of Buddhist villages without schools is still very large and the opportunities in Buddhist schools for an English education are also meagre. There are certainly a few Buddhist English secondary schools; but the majority of Buddhist boys and girls are still forced to attend schools of other denominations, for the purpose of higher education.

The usefulness of the village Buddhist schools is also limited, due not to the fault of any individual, but rather to the system in vogue. In these schools there are no means of getting any manual training or learning an industry; although certain efforts are now being made in this direction.

Although Buddhist schools have been in existence for the last half century, no attempt has been made so far to publish a set of text books for their use. This omission has been again due to the absence of a central organization of this kind. It is needless to dwell at length on the advantages of having a set of text books dealing with the history, manners and customs and literature of our country. The only means of supplying these shortcomings is the founding of a Central Board of Education with its ramifications all over the country with a good fund at its disposal, co-operating in harmony with the whole Buddhist public.

With these objects in view the Buddhist Educational Society has been founded. The constitution and rules of the Society have been carefully drawn up and application for incorporation has been made under Sub-section 2 of Section 3 of the Ordinance No. 16 of 1891.

The 2nd Rule of the Association should be particularly studied because it embraces practically the whole scheme of education. It provides for the establishment (first) of training schools, girls' schools, boys' schools, orphanages, hostels; (second) of scholarships for sending children to India, Japan, America and Europe for the purpose of learning industries; (third) of publications for the use of schools or other educational requirements.

Members of the Association fall into three divisions:—

- (1) Life members, contributing not less than Rs. 10,000.
- (2) Ordinary members, paying not less than Rs. 120 a year.
- (3) Associate members, paying Rs. 20 a year.

Though the members contribute such varying sums, the privileges of all in the general meetings are identical.

Besides, according to Rules 5 and 6 the ordinary members can elect 10 per cent, and associate members 2 per cent, of their number annually to represent them in the directorate.

This safeguards the interests of the majority, and makes the board of management thoroughly representative.

Rule 7, expressly forbids a director from holding a salaried post, implying that a director can only work for the welfare of education and not for his personal advantage.

As the society is incorporated, all the accounts must be kept in proper order, open to everybody's inspection.

Rule 11 stipulates that 1/10 of the income should be set apart as a reserve fund.

I am glad to say, that as far as it is possible for human foresight, every precaution has been taken to make the work and the usefulness of the Society a permanent success. Canvassing of members is actively proceeding and it is hoped that a general meeting will be held towards the end of February when the scheme of work for the first year and budget of expense will be submitted.

I may, however, mention that the work contemplated for the first year is

- (1) The establishment of a "peoples' school," for training teachers and sound business men and social workers.
- (2) The establishment of a girls' school and female training school.
- (3) The compilation of the set of Text Books.
- (4) The founding of a number of well equipped schools in places where there are none at present.

A new feature in this connection will be the formation of a Pension Fund for teachers.

Schools will be established only according to the provisions of the budget, in order to prevent future complications.

That a society of this nature is a prime necessity, at this present time, and that all right-thinking people will be of the same opinion we fully believe and therefore we earnestly beg of all Buddhists to join this Society and help to the best of their ability.

SIGNATURES.

The Anagarika Dharmapala, W. A. de Silva, D. B. Jayatileke, D. C. Senanayake, E. Hewavitarne, D. P. A. Wijeyewardene, A. V. Dias, F. R. Senanayaka, D. S. J. Senanayaka, C. A. Hewavitarne.

SOME ASPECTS OF BUDDHISM.

A lecture delivered by Dr. C. A. Hewavitarne under the auspices of the Buddhist Brotherhood.

The doctrine of the Buddha has been compared to the great ocean, and we who are students of Buddhism are like little children playing on the sea-shore. We take a handful of the water and from it form an idea of its nature, but to judge of its depth or vastness we must be like some adventurous voyager and commit ourselves to its placid bosom to enjoy the ever-smiling ripple of its wave.

Two decades ago the educated young men who took a serious interest in Buddhism were very few indeed. Those who studied it at all critically, took for their teachers not the Bhikkhu who was trained for that purpose. They read in all good faith the books on Buddhism written by the missionaries. They did not ask themselves how far the missionaries were disinterested, and took for granted that their version of Buddhism was the correct one.

Since then the wise men of the West have been studying the word of the Buddha and finding in it an explanation to the problems of life, and a source of consolation in the trials of life. From them a more real knowledge of Buddhism has come to our young men of to-day who show a greater desire to inquire into Buddhism; and the inquiry is made all the easier that there are so many English translations to get a right knowledge of Buddhism. For the real study of Buddhism however one must go to the fountain head itself, the word of the Buddha in the Pali Pitakas. For it is only in them that true inspiration is to be obtained.

The knowledge of Buddhism however is useful only so far as it leads to the cultivation of the life enjoined by the Buddha.

The Dhammapada says: A Bhikkhu who knowing the whole of the Doctrine by heart, does not put it into practice is like the cowherd who works for hire; not for him are the five sweets of the cow though he toils from morn to night.

So the Buddha enjoins on his votary the living of the holy life, not the mere profession. If Buddhism is to have an ethical value, there must be a motive force behind it; and we may well ask ourselves where lies the motive force in a religion which does not culminate in the supernatural.

As Buddhism is primarily a mental training, the force must be sought in the personality of the Teacher, his teaching and the effect of that teaching.

In the Buddha we have the ideal Teacher, loving, compassionate wise; his noble life ever urges us on to imitate him; the sublime pathos of his renunciation compels our admiration and draws towards him our whole souled veneration.

In the Majjhima Nikāya* we come face to face with his deep search for truth; we seem to hear him speak as he addressed the Bhikkhus at Rammaka's hermitage "and so disciples after a time, while still young a black haired lad in my youthful prime just come to budding manhood's years, against the wishes of my father and mother weeping and lamenting I shore off hair and beard and garbing myself in robes of yellow went forth from home vowed henceforth to the homeless life." Sneering critics carp at this renunciation, implying that he was disgusted with a life of pleasure. But history does not show us his imitator however carefully we may search.

In the case of the Noble Prince it was not a mere giving up but a search for the truth; it was not a substituting of sackcloth and ashes for the pleasures of a princely life but a desire to find "why is this, that I subject to birth, growth and decay; to disease, to death, to sorrow; should only seek after that which also is subject to birth, growth and decay; disease, death and sorrow."

So he went to two reputed teachers and learnt all they had to teach and realised the highest of their bliss but discovered that it only lead to nothingness. So he discarded them and sought in himself the explanation why we cling to that which is subject to death and decay. And by unswerving effort, he arrived at the Truth and enunciated his glorious Doctrine of Impermanence, Sorrow and No-Soul and the Four Noble Truths of Sorrow and the Eight-Fold Path that leads away from sorrow.

But to reach this stage, he had to practice through millions of lives the ten great virtues of Dāna, (charity) Sīla, (right living) Nek-khamma (renunciation), Paññā (wisdom), Viriya (effort), Khanti (compassion), Satya (truth), Addhittāna (will-power), Mettam (love), Upekkhā (equanimity).

The past lives of the Buddha as illustrated in the Jātaka Tales enforce on our minds these special virtues; how as the Caddanta Elephant he offered his tusks to be sawn through; how in the Tēlapatta Jātaka he won his way through all allurements of the senses; how as the Khantivāda hermit he bore without an angry thought the most excruciating torture.

So we learn that by gradual attainment he arrived at the Perfect Buddha State, and the personality of the Teacher overwhelms us by his

* Consult Majjhima Nikaya translated by Bhikkhu Silacara.

very greatness. The teaching of the Buddha has been described by him as "immediate in its results." All the evil in our life are due he says to word, deed and thought. Evils due to deed are three: slaying, theft and intemperance. Those due to word are four: lying, malicious talk, harsh words and gossip; while covetousness, hatred and wrong views have their origin in thought.

Simple as the ethics of the Buddha seem yet he hesitated to proclaim his doctrine because it was so abstruse.

The story of his births as told in the Jātaka Tales has spurred on many a flagging Bhikkhu and has brought comfort and strength to millions, as they are bringing now to countless numbers of Buddhists all over the world.

The teaching of the Buddha is hard to understand, and it is said that even he hesitated to give it to the world. His teaching appeals only to those whose mind is attuned to it; not to him is its appeal whose mind is sunk in sensuous pleasure or entangled in the toils of ignorance. But in time of sorrow or grief it burns like a beacon light shedding its all embracing love. Buddhism analyses causes and effects. All evil is due to speech, thought or deed and by proper control of the senses only could man cast off evil.

It is only by realising, that "all that is, when clung to fails," could the Buddhist attain to Deliverance.

The doctrine of the Buddha is one of gradual attainment. Just as it is not possible to get fire by rubbing two moist sticks, so while a man is clogged with his senses it is not possible for him to attain salvation. Just as fire can be obtained from two sticks which have been dried of all moisture, so only can he attain to Perfection whose passions have been cast off.

But before the highest stages can be reached, it is necessary to practice liberality, courtesy, benevolence, unselfishness under all circumstances and towards all men. So the Buddha primarily teaches moral conduct; and it is only when the mind is brought into harmony, that the votary realizes the basic doctrines of anicca, dukkha, anatta. The lesson of Buddhism, is the cultivation of our mind; and the practice of constant effort.

The results of such teachings are evident when we turn to Buddhist countries, where under its freedom—fostering tolerance, arts and sciences flourished and the strong man extended to his weak brother a hand to raise him up to his own level.

DEVATA SAMYUTTA 1.

NANDANA VAGGA 2.

7 DUKKARA (KUMMOVA.)

A certain celestial being came to the Blessed One and after paying due obeisance uttered the following stanzas :—

It is difficult and unbearable (impossible) to the illiterate person to accomplish the duties of a recluse, and there are many obstacles on it (the noble path) which the uncultured shrink back from.

If one does not subjugate his mind how many days will he fulfil his asceticism? He, being under sway of evil aspirations sinks into every object.

The Buddha replies thus :—

The (Yogāvacara) Bhikkhu, as a tortoise that preserves all its limbs within its own shell, being himself unaffected (by desire etc.) and annihilating all passions, having preserved all his mental faculties in restraint, does never rebuke any one else, nor hurts others.

8 HIRI.

A certain celestial.....uttered the following stanza.

Does such being exist in the world who restrains himself from sinning through shame, arouses himself from the sleep of passions like a spirited horse that gets up before being whipped?

The Blessed One replies thus :—

Few they are who live always in thoughtfulness, through shame restrain themselves from evils and live evenly in this uneven world, having attained the cessation of sorrow.

9 KUTIKA.

A certain celestial being questions thus :—

Hast thou not a cottage? Hast thou not a nest? Hast thou no descendants? Hast thou been released from bondage?

The Exalted One replies thus :—

I have certainly neither cottage, nor nest. I have indeed no descendants and am certainly released from bondage.

The celestial being questions thus again?

What do I call a cottage? What do I call a nest? What do I call descendants? And what do I call bondage?

The Blessed One replies :—

Thou dost call mother a cottage, wife a nest; sons descendants and desire a bondage.

Then the celestial being says :—

It is indeed well that thou hast neither a cottage, nor a nest, nor sons; and thou art well indeed released from bondage.

to SAMIDDHI.

It was thus heard by me. On a certain occasion the Blessed One was residing at the Tapodâ Monastery in the City of Rājagaha. Then the Elder Samiddhi having risen early in the morning went to the river Tapodâ to wash his body (bathe). After having a wash in the Tapodâ and coming out of it, he stayed one-robed drying his body.

Then a certain celestial being towards the close of the night, illuminating the whole of the Tapodâ with his celestial effulgence approached the Venerable Samiddhi, standing himself in the sky, uttered the following stanza :—

O Monk! thou dost beg without enjoying sentient pleasures and dost beg after enjoying them. O Monk! beg after having enjoyed pleasures. May youthful time not pass away from you.

INDIAN ARCHAEOLOGY.

(Archaeological Survey of India, Eastern Circle, Annual Report 1912-13)

Among the works done during this period, the most important is the work done at Pataliputra the Capital of Asoka the Great, now known as Patna. The carrying out of the work was due to the munificence of Mr. Ratan Tata of Bombay. Though there was a great deal of dispute about the site of this once famous city, the investigations carried on by Colonel Waddell and Mr. P. C. Mukherji served as a basis of exploration. Two spots were selected one now known as Kumrahar where a fragment of an Asokan Column had been found and at Bulandi Bagh a little to the North-west of Kumrahar.

A sum of Rs. 15,000 being contributed by Mr. Tata—The work was begun on January 6th 1913 and was continued till the 14 May. At Bulandi Bagh nothing definite has been discovered up to the present, though it was expected to uncover some large building.

At the Kumrahar site a vast pillared hall of the 3rd century B. C. has been located, which is believed to be the oldest structure found in India, apart from the Stupas and a Mauryan Chaitya Hall discovered at Sanchi.

The discovery of three piles of Stones, at distances of fifteen feet apart gave the clue, and trial pits dug at similar distances disclosed other piles of pillar fragments. These were discovered on the 7th February, and the rest of the time was devoted to laying open the ground plan. Eight rows of ten columns each have been discovered, all the columns being fifteen feet apart. The limits of the building have not yet been fully determined and the work will be continued next season. Although the building has disappeared, it is hoped that it would be possible to work out all the details of the structure and reproduce the whole building, at least on paper, with the exception of the roof.

The find will prove to be one of the romances of Indian Archæology. It may be remembered that in the Parinibbāna Sutta a passage occurs in which the Buddha prophecies that the city of Pataliputra will be destroyed by flood and fire. And in the story told by Dr. R. B. Spooner this fact has been well emphasized.

“For the present, therefore, the story may be given in brief as follows. Some time about the middle of the third century before our era, Asoka Maurya erected at Kumrahar, presumably as one of many buildings of his palace enclosure, a stately hall of near a hundred columns. These columns were polished monoliths, some 3 feet 6 inches in diameter at base, and certainly not less than 20 feet in height. They were made of Chunar sandstone, and we may suppose were carried down the river to their destination. They were erected without pedestals or socket holes of any kind, and stood free on either the wooden floor of the hall or on square platforms of logs, laid for the purpose, at intervals. So far as is at present known there was no attempt at any variation in the position of these columns. They were placed in rows fifteen feet apart at distances of fifteen feet within the rows, the alignment being east and west. The resulting ground plan thus becomes quite unlike that of any other known monument of really early age in India. There is however, a pronounced similarity in essential features with the famous Hall of a Hundred columns at Persepolis, and this together with certain other established points of similarity would seem at present to indicate a probable connection between the two. The columns within the body of the Hall appear to have borne surrounding girdles cut in the actual

monolith at a point some five feet above the base, and attached to the main shaft by means of four projections from it, one on each side of the column. The pillars along the edges of the Hall, seem not to have had these encircling girdles, and may moreover have been themselves of smaller diameter than the others, but the point has not been finally established. The superstructure of this building was composed of heavy logs of sal wood, which appear to have rested directly on the columns without the intervention of stone capitals, and to have been held in position by heavy round bars or bolts of metal, presumably copper, which penetrated the stone columns at top to a depth of nearly one foot. The timbers were themselves fastened together by extraordinary large and massive nails of iron, six to eight inches or more in length. The plinth and floor were of wood, the level of the latter being in general some 17 feet below the modern surface of the soil. What the roof of the building looked like can at present only be inferred from the facades of certain of the oldest of the cave temples, but it is possible, from available evidences, that it was decorated with the *motif* of the Buddhist rail carried out in stone on a small scale purely as architectural decoration. The floor level must, of course, have risen at least a little above the level of the surrounding ground, and there were presumably steps giving access to this floor on one or more sides; but these are points which as yet await determination. However this may have been, the Hall as sketched above must have been a singularly vast and stately structure, the dignity and solemnity of which can be most readily appreciated by comparing the interior of the similar structure at Persepolis as shown in Plate IX of Part III of Dieulafoy's great work on *l' Art Antique de la Perse*. What the exact nature or purpose of the structure was, is not yet ascertained, but it is certain that its ornamentation was of a religious nature and that it contained works of Buddhist figural sculpture whose numbers were augmented from time to time over a period of some centuries. That interest in the building was not wholly local or confined to the period of its erection is also clear from the existence of at least one very large and inferentially elaborate Bodhisattva statue from Mathura, which is to be assigned most probably to about the dawn of the Christian era or a little later. It thus becomes evident that the building remained in use and was the seat of dignified and cultured occupation for some centuries. Then, at a point of time which cannot be determined with accuracy, but which may be put down provisionally as in the earliest centuries of our era, the building, standing as it was, was flooded. How long this flood continued it is impossible to say. It may not have been very long, but it sufficed to drop some

eight or nine feet of silt all over the level of the floor. In the course of this silting process, however, and at a time when some three feet only or about one-third of the total deposit had been dropped, one at least of the monolithic columns, being apparently weakened in its foundations by the flood, fell over and dropped to a semi-reclining position with the upper end of its broken shaft as near the floor as the then accumulated silt allowed it to fall, but still some three feet or more above it. The rest of the columns remained in an upright position and continued to support the partially ruined superstructure for an indefinite period. Indeed it is possible that the building again came into restricted use after the subsidence of the flood, the top of the silt in this case having then done duty as a floor. This would explain a good deal that is otherwise puzzling at the site, and would seem to be probably true, although I do not know that it can as yet be said to be established. But however that may have been, the final destruction of the building was due to a fire, which was certainly subsequent to the flood, and which appears to have taken place about the 5th century. This fire must have been a tremendous conflagration, for it almost totally consumed the entire wooden superstructure of the building and deposited a solid layer of ashes of considerable thickness over the entire area the roof had originally covered. At the same time its heat led to the expansion of the copper bolts which served to affix the timbers to the stone columns, and as these bolts were deeply sunk in the latter, their expansion sufficed to split these columns into innumerable fragments which dropped to the nearest point of the surface to their original position. Notice, however, that it was only the upper halves of these columns which were exposed to the fury of the fire. The lower eight or nine feet of the shafts were, of course, buried in the enveloping silt and were in this way both saved from breakage and held in an upright position. After the fire, therefore, the appearance of the site must have been merely that of a field of ashes, with mounds, or heaps of ash and broken stone fragments at intervals of fifteen feet, or piled about the buried and still standing stumps of the pillars underground. Of course it must have been inevitable that some, if not all, of these stumps projected their broken upper ends above the accumulated *debris* at that time, for it is inconceivable that the fire should have broken them all off uniformly flush with the then surface of the ground. These projecting stumps evidently interfered with the further utilization of the site, and as this was almost immediately desired, the stumps appear to have been forcibly broken off by the next comers, and the ground levelled for further use. Some of the pieces so broken off, or other *disjecta membra*, were

furthermore broken into smaller fragments or chips and utilized by the new builders in laying a very rough pavement over a portion of the site. The rest of the tract was covered with brick buildings, wherein none of the old stones were used, and the occupation of the site continued. All this took place in Imperial Gupta times, and at only the shortest of intervals subsequent to the fire. We may date the occurrence with some confidence in either the Vth or the VIth century.

It appears, however, that these Gupta builders were not to escape a very dire and drastic punishment for their slipshod methods and their vandalism. If they had been imbued with the proper reverence for the past and had made an archæological clearance of the site then in the VIth century, instead of roughly levelling it over for utilitarian purposes; or even if they had been more thorough-going vandals, and had exploited the site as a quarry and removed the still standing columns, all might have gone well with them. But they did neither. The result was the following. In course of time the wooden floor on which alone the upright columns rested, decayed. At the same time the level of the subsoil water rose. Thus not only were these columns deprived of their natural support, but the soil directly underneath them was rendered far too soft to offer any real resistance to them. They consequently began to sink. At first, when their whole length was imbedded in the relatively dry silt above the subsoil water, this clay must have exerted considerable pressure of friction along their shafts or sides and their downward progress must have been slow. But this pressure, of course, decreased as more and more of the length of each column passed down into the saturated and comparatively unresisting subsoil, until it finally ceased altogether, when ultimately the top of the vertical shaft sank below the level of the original floor and the whole length of the column entered the soft clay underneath. Below this point the pressure of the earth must have been trifling compared to what it was originally or compared to the great weight of the monolith, concentrated as this was on the narrow circle of the column's base, and from this time onward the descent of the columns must have been, relatively speaking, rapid. But as regards the Gupta buildings, the consequences in most cases were fatal. As the upright columns sank, they of course left vertical circular holes in the dry silt between the original Mauryan floor and the stratum of ashes just below the Gupta buildings. As the dry clay of this silt presented no sufficient lateral thrust to fill these cavities from the sides, they naturally filled from above. That is to say, the ashes and stone fragments which had lain piled over and around the top of each upright shaft just after the

fire, proceeded to sink down into the round hole left by the descending column' and along with them went also the brick walls built by the Guptas whenever these happened to cross one of the vertical shafts. The result was of course the ruin of the Gupta structures, and seemingly the final abandonment of the site, until modern Muhammadan times at any rate. The locality may well have been looked upon with superstitious dread, for the, to them, unaccountable disappearance of their walls all over the place must have been considerable of a shock as well as a mystery to the Guptas or their descendants, and it is not strange that they avoided the place thereafter. At all events the site was certainly not occupied from the time when these Gupta houses collapsed until quite a recent period, and then only very sparingly.

But although it is thus possible to re-write the tragedy of Kumrahar with considerable detail and with tolerable certainty as regards the main events of the history, there are nevertheless a good many points remaining to be settled. As was noted above, the full extent of the pillared hall has not yet been finally ascertained. There are reasons for expecting two further columns at the western end of each of the rows now known, and similar reasons for expecting another row on the north. Some definite trace of the original plinth of the Asokan building remains to be found. The orientation of the building is not yet determined. Neither is its identity or original purpose known. And still other questions besides these await their answers. But of all the many problems at Kumrahar the most interesting and important, at the present moment, remains to be mentioned.

Just south of the eighth or southern row of columns in the pillared hall we have found a remarkable series of long wooden platforms. These measure $30' \times 6' \times 4\frac{1}{2}'$ in height, and are composed of 30-foot Sâl logs in wonderful preservation. The platforms are seven in all, so far as is at present known, but in all probability the number will be augmented as soon as we can examine the area immediately to the west of the known series. It would be out of place here to enter upon either a detailed description of these singular structures, or a discussion in detail of the problems they raise. Their purpose is wholly undetermined up to the moment of writing, and must, I fear, remain so until their complete number is known and their relation to the pillared hall. The most probable explanation that has as yet been suggested for them is that they were mere foundations for one or, more probably, two specially large and heavy columns each. This theory would square with many of the ascertained facts in regard to them very well, and is of course

further recommended by its simplicity and manifest reasonableness. But there are unfortunately pertinent objections to it (among them the most prominent perhaps being the fact that two of the seven are not properly placed for that purpose) and thus no final solution of the problem is now possible. But whatever they were, whether foundations or pre-Asokan altars, or, as the general public appears to think, landing stages for pleasure barges in some Venetian garden of the Mauryan palace a theory which to my mind has nothing whatever to recommend it beyond the curious fact that it seems to have appealed to the great majority of visitors), these massive platforms as they lie there 20 feet and more below the modern surface, are remarkable and impressive monuments. They seem invested with a singular solemnity, and suffice to impress the beholder with a truer idea of the magnitude of the ancient building than is to be gained anywhere else in the area as yet excavated.

The minor finds of the season at Kumrahar need not be discussed at any length in this place. They are more promising and significant than they are numerous. Most prominent among them may be mentioned the only large column which is referred to above as having fallen in the course of the flood and thus escaped the fate of sinking which overtook the others. The shaft is not complete. It has lost its upper portion, and now measures 14'—3" ; but the portion preserved to us is intact and sheds a flood of light upon the form and fashion of the pillars in this hall. The bottom is specially interesting for the number of mason's marks it bears, and it is noteworthy that one of these is strongly reminiscent of, although not quite identical with, a similar mason's mark at Persepolis. Another find of promise is a small fragment of sandstone polished very highly on both sides and beautifully fluted on one face. Another is a smooth slab of bluish stone on which is incised a particularly good conventionalized figure of the Triratna, the trident with the wheel of the law underneath. One fragment has also been recovered of the inscription which found place below this symbol. This shows three *aksharas* only, *va da* and the numeral 6, and of course is not susceptible of translation. The fragment, though, is of quite exceptional interest in that by a curious accident the surface has weathered in such fashion as to make it at first sight doubtful whether the writing is Brahmi or Kharoshthi ! It is undoubtedly the former, but it would presumably be difficult to find in India any other epigraph where the question could for a moment arise. Mention has already been made of the single fragment we have of Mathurá sculpture. The piece is a small one, but the curiously mottled texture of the stone is unmistakable.

The portion of the whole represented is the breast of a Bodhisattva, showing the end of the well-known necklace with *makara* clasp. The size of the latter can only indicate that the image was a very large one, and from the workmanship of our small temple we may reasonably infer a very well executed one. It is most regrettable that the remainder of the image has not been found. But there is every reason to hope that it will yet be recovered. Another bit of sculpture to be mentioned here is the head of a Buddha figure in light coloured stone unlike any of the other fragments. The hair is arranged in the little curly locks of the canon, and the ears show the well known elongation. Evidently the execution was careful and reverent, but unfortunately the face has been broken off and no judgment as to date or æsthetic value is therefore possible. This head, I may note, was found deep beneath the surface of the tank which adjoins the pillared hall on the north, just a little above a rough pavement of large ancient bricks which was partly uncovered in a trial trench. It thus becomes possible that the depression now called the *Kalu tank* was originally nothing more than a courtyard of our pillared hall; but the point has not been finally determined. In addition to these a considerable number of terracottas of the usual type were found. These are mostly of Gupta date and of inferior workmanship, although isolated examples of higher class and earlier manufacture have been met with. A certain amount of pottery also was recovered, notably some fine unbroken jars from a curious pit among the seven platforms and at the level of their base, whose possibilities cannot be discussed in this report. If the pit is, as seems probable, contemporaneous with the platforms, these jars are of great antiquity and no small value as they are in almost perfect preservation. But of all the minor finds perhaps the seals and the coins are the most interesting. The former number eighteen, and range over eight or nine centuries in date testifying to the long occupation of the site, despite its varied vicissitudes. An unusual percentage of these seals, it would also be noted, are more strictly speaking matrices. Among these is one of special interest because of its extreme primitiveness. It comes from a depth of 18 feet, and shows no written characters, only a trio of very archaic symbols. Its lack of a legend deprives it of historical importance, but it is an interesting document for the as yet unwritten history of Indian gems and signets, as it may confidently be assigned to a period not later than the third century B.C. Seals of this age, particularly matrices, are by no means numerous in India. Another interesting seal is that of a certain Gopāla who must have lived under the Sunga kings or their immediate successors. The language is Prākṛit, as the form reads *gopālasa* instead

of Sanskrit *gopālasya*, and this fact, as well as the form of the *aksharas*, points to its early date. The important point in regard to it, however, is the size and shape and general style of the signet, as it is perhaps the earliest example known of the type which later became so common and which bears such a curious resemblance to the seals now used in the present day Government of India. The actual arrangement of symbols and *aksharas*, though, is unusual for any period, as the four corners and the centre are given to the former and the latter occur only at the centre of each side. The majority of the seals are of Gupta date and call for no individual mention at this point. As regards the coins recovered at Kumrahar, the number and variety were extraordinary considering the comparatively small amount of square area we were able to explore owing to the depth to which we are obliged to dig. They number 69 in all, and range from the time of the early punch-marked and primitive anonymous cast coins to that of Sháh' Alam Bádsháh—not, however, without a wide gap between the Guptas and the Mohammadans. Among the earlier coins I may mention in particular an example of the primitive coinage of Kosam, probably 2nd century B.C., which is believed to be unique. Certain coins of the Mitra dynasty also occur, notably one of Indramitra. Kanishka even is represented by at least two copper coins of the Váyú type, while anonymous tribal coins of the "elephant and chaitya" variety are fairly numerous. Of the Gupta kings, curiously enough, only one is represented, Chandragupta II Vikramāditya, 375-413 A.D. Of his rare copper coinage we have two duplicate specimens, both in a phenomenally good state of preservation. As a rule the copper coins of this prince are both few and very poor, but both our specimens, as regards the legend especially, are in mint condition. The stratification of all our coin finds, however, is confused, and no argument based on it alone would be tenable. The occurrence in the Bulandi Bagh of a well preserved coin of "*Leopold, Roi des*" *Belges* will illustrate the danger that lurks in numismatic evidence. The existence of Kanishka's coins at Pátaliputra is, however, a point of definite interest.

NEWS AND NOTES.

Obituary Notice.

We have to record with sorrow the untimely death of the grandson of Sri Chandrasekera Mudliyar at the age of three. This little child, the heir of all the wealth of two generations was struck down by the hand of Mara, and to the bereaved mother we offer the consolation that the Buddha once offered to Kisagotami.

He thou lovedst slept

Dead on thy bosom yesterday ; to-day

Thou knowest the whole wide world weeps with thy woe :
The grief which all hearts share grows less for one.

Lo ! I would pour my blood if it could stay
Thy tears and win the secret of that curse.

Which makes sweet love our anguish, and which drives,
O'er flowers and pastures to the sacrifice—

As these dumb beasts are driven—men their lords.

I seek that secret.

By the will of the late Mr. J. F. Sri Chandrasekera the father of the child, a sum of one million rupees is left in trust for the welfare of the Sinhalese, to be used for the relief of distress by flood, fire or famine ; for purposes of education and scholarships, and for restoration of Buddhist places of worship. And it has been expressly stipulated that no part of this legacy should be used for the benefit of any other religion save Buddhism. May the merit of this great gift that will bring gladness to thousands still unborn, confer on this little innocent child incalculable happiness, till he finally finds cessation from sorrow in Nibbāna's way. *Aniccā vata sankhārā.*

Christian Aims in Korea.

A meeting in connection with the Church of England Mission to Korea was held at Westminster on the 12th instant. The Bishop of Oxford presided and in his presidential address advocated an alliance with the Protestant Mission against Rome. His doubts as to the wisdom of the mission to Korea had long been dissipated and he was in great favour of the movement. The Archbishops of Canterbury and York and Bishop of London appealed for funds and urged that financial support be given without reserve. Korean Buddhists should prepare for this Christian invasion and in view of the renewed Buddhist activities, the invasion could easily be repelled.

Buddhist Activities in China. Some time ago it was announced that the Central Buddhist Association of Peking, China would hold a convention in the Peiyang Temple this month. This is a Society organized some five months ago and the progress it has made during so short a time is remarkable. Its membership has now reached to eight hundred. The Society has a very wide field of work before it, especially in the direction of purifying the religion from corruption and creating a genuine enthusiasm for the religion of wisdom.

**The Buddhist Educational
Society of Ceylon.**

We reproduce elsewhere for the benefit of our readers the proceedings of the inaugural meeting of the Buddhist Educational Society of Ceylon held on the 24th January last. The Rules of the above Society with a brief explanatory note were published in our November issue. We also have given in brief the objects and aims of the Society and the circumstances that led to its formation. Lack of space prevented publication of this report previously.

THE MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,

COLOMBO, CEYLON.

THE BUDDHIST SOCIETY OF GREAT BRITAIN AND IRELAND

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"Mahavagga, Vinaya Pitaka.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 4.

SOME ASPECTS OF JAINISM.

A LECTURE BY DR. HERMANN JACOBY.

I have been asked to deliver a lecture on Jainism, a subject with which long continued studies and my recent experience in India has made me familiar. We have only recently come to understand properly the position of Jainism, formerly it was believed to be an offshoot of Buddhism for Budha at that time had become pretty well known to the Western scholars and as it is the religion followed by many Asiatic nations out of India, its original home, it was naturally looked upon as the parent of similar creeds, and one of them seemed to be Jainism.

A MONASTIC RELIGION.

Like Buddhism it is originally and principally a monastic religion, a religion, intended for an order of monks and nuns, and the laymen were of secondary consideration. Therefore in their outward habits of life the monks of the Jains and those of the Buddhists seemed to have much in common. And besides there was no other particularity which lent strength to the opinion that both sects came from the same stock. The idols of Buddha and those of the Jain have a great family likeness; both are presented in the position of meditation and at an early time it was rather difficult for the inquirer to tell which was a Buddha and which are Tirthankars. All the circumstances led to the conclusion that Jainism was a sect of Buddhism, which in early times had branched off from it. For what was known about the tenets of the Jains seemed to indicate a more radical difference of their creed from the original Buddhists than exists between even the most distant Buddhist sects.

On the base of this "prima facie" theory other scholars built new theories whose boldness is proportionate to and may easily be explained by the scarcity of original materials, illustrative of Jainism. Now a change was brought about in the sixties and seventies of last century. In that time Dr. Buller, then educational Inspector of Gujarat, succeeded in collecting manuscripts of the sacred books of the Jains; manuscripts which came into the possession of the Deccan College library and some libraries in England and on the Continent. I myself was able to acquire with the help of my friend Dr. Buller manuscripts of the principal Angas and Upangas. At the same time the investigation of the Buddhist scripture had been carried on with great zeal and had made great progress. It was my good fortune to commence at this juncture my studies of Jainism; they soon made me reject the old theory and brought on the conviction that Jainism was entirely independent of Buddhism.

INTERNAL EVIDENCE.

I found in the Jain scriptures the names of the contemporary of Buddha, the Kings of Magadha and some religious leaders of the time as being contemporary with Mahavira, the twenty-fourth (24) Tirthankars of the Jains. And in the Buddhist scriptures I met with the mention of Mahavira under the name Niganth Nataputta, Nataputta is name of Mahavira, since he belonged to the Kshtriya clan of the Natas or Jnatas, and Nigantha is an ancient name of the Jain used in their sacred books. So there could be no doubt that Mahavira was a contemporary of Buddha; the Buddhist scripture further mentions the name of the place where Mahavira died. The independence of Jainism from Buddhism being thus proved we were able to proceed one step further. The Buddhists frequently refer to the Niganthas or Jains as a rival sect, but they never so much as hint that this sect was a newly founded one. On the contrary from the way in which they speak of it, it would seem that this sect of Niganthas was at Buddha's time already one of long standing, or in other words it seems probably that Jainism is considerably older than Buddhism. We shall find in the sequel reasons to confirm this view.

PRINCIPLES OF BUDDHIST PHILOSOPHY.

When we study more closely the principles of Buddhist philosophy on the one hand and those of Jain philosophy on the other the difference seems so great that it precludes an idea of common origin. Buddha denied a being as a something permanent, he only admitted a continuous originating, all is transient nothing is permanent, were the last words he is said to have uttered. This idea of the transitoriness of everything

existent gave rise to the later Buddhist theory of the momentariness of all things, a theory which revolutionized Indian philosophy. The theory comes to this; everything exists but for a moment and is replaced in the next moment by a facsimile of it, just as we see things move in a bioscope. What we call existence and development of a thing is but a series of successive momentary existences. I shall now try to make this strange theory more intelligible without entering into further details.

SOUL AND MATTER.

It is obvious that the Buddhists had to deny the continuous existence of anything and they were not remiss to follow up this main idea into all its logical consequences. So they denied the permanent existence of a soul and of matter. With them the belief in the permanent existence of a soul is one, of the greatest heresies. Now in all these points the Jains have just the opposite teaching. According to them the souls as well as matter are eternal and have a permanent existence, and this belief is the base of their philosophical system which I will now describe in more detail in order to give an idea of fundamental ideas of the Jain system. According to the Jains the world of existing things falls into two categories; souls 'Jivas' and matter or 'Pudgala,' there are three more substances besides, space and the mediums of motion and of rest, but they need not detain us as they do not concern the problem in hand. There are numberless souls or 'Jivas' which are incorporated again and again as long as they have not reached the state of perfection. Matter on the other hand consists of atoms which are eternal but which are not a permanent quality. The qualities of matter develop according to circumstances. Matter itself may be described as something which may become anything.

Now what we perceive is matter in a gross state but matter may also pass into a subtle state when it becomes imperceptible to us. Now the problem which Jain philosophy set itself to solve, is to explain the state of things, as they appear to our experience from the action on each other of the two principles soul and matter, and it has done so with a remarkable consistence and thoroughness. Here I must go into some more detail. Souls as I said before, are liable to transmigration as long as they have not yet reached the state of perfection. So we have to distinguish between perfected souls who have been definitely released from worldly existence, and worldly souls which are bound as the expression is. The worldly souls are not pure but they are defiled in a greater or less degree. The defiling of the souls is caused by their acts or sins, by Karma as the technical expression is.

KARMA.

This idea which is shared by all Indian thinkers, is that every deed we do has an effect on our souls, makes an imprint on our souls, and that imprint remains there as long as it is not neutralized. This imprint is called Karma, and it is neutralized by bringing on pleasure or pain to the individual who through his Karma is made to experience the various conditions of life. Now as Jain philosophy admits but matter and souls, it follows that Karma must consist of matter or be material; indeed the Jains are quite positive on this point. Karma 'paudgalikaye' karma is material. Their ideas on the Karma are the following: By the actions of the individual his soul becomes penetrable by matter; particles of matter in a subtle form pour into the soul; there is an influx Asrava pouring of subtle matter into the soul and with this Karma matter as I may call it, is filled as a bag with sand. Thus the karma-matter amalgamates with the substance of the soul and Kasaya works and a binding medium unites with it as milk with water and thereby the soul is defiled. The Karma obscures the natural qualities of the soul which are absolute knowledge and bliss. It acts as a hindrance or obstacle to the display or development of those qualities, the different kind of karmas to different qualities. For Karma is not of one kind, but of eight. When Karma matter enters the soul by influx Asraya, it is then transformed into eight kinds of Karma, the eight prakritis of karma, just as the food we take is transformed within our body into the different fluids which sustain the body. One kind of karma obscures the soul's inborn power of knowledge, another depraves his conduct, one determines the conditions of his life, another the length of his life in a particular birth, and so on. Each kind of karma may be latent for some length of time, but at last it must take effect and produce these conditions of the individual soul which are in its nature, and by producing its effect, the karma is ejected from the soul, it is purged off 'Nirjara,' as it is technically called, Asrava.

PURGING THE SOUL OF KARMA.

Now by Nirjara the soul would get rid of all karma and thus reach its natural state of 'perfection,' if there were not a continual influx of new karma by which the soul is kept bound to the state of worldly 'existence.' In order therefore to reach perfection it is necessary to stop the influx of karma. This is called 'Samvara' or covering of the inlets of karma into the soul. Therefore Samvara and Nirjara, the preventing of new karma and the purging off of the acquired karma becomes the object of religion. Right conduct, penances, and medita-

tion are the chief means to realize that end. Penances, especially fasting, are believed to purge off karma which otherwise would have had its bad effect on the individual being. When the soul has in the end, got rid off all karma and subsists in its pure nature, then it is no more kept down by the weight of its karma in this world but freed from matter which by its might kept the soul down, it goes up to the top of the universe, where it stays for ever in a state of absolute perfection; not acted upon by the things of the world nor acting upon them nor caring for them. These are the liberated souls the 'Siddhas,' and among them are the souls of the past Tirthankars. The latter are adored by the Jains as gods since they are absolute and perfect beings whose virtuous life on earth should be a model to the pious. But the Jains expressly deny that these gods have any direct influence on the course of events in the world. They combat the idea of a god as the creator and governor of the universe.

I have sketched (in a bare outline) the theory of karma, because it is the main foundation of the philosophical and religious system of the Jains, and it will be easy from the point of view to understand most of their rules of conduct.

ETHICS OF THE JAINS.

I shall now deal with the Ethics of the Jains. The principal moral laws early recognized by all Hindus, Brahmins, Buddhists and Jains, are at one about the four first commandments or vows, 'vratas' as they call it, *i.e.* not to kill, not to steal, not to lie, and to commit no adultery. Each of the three sections mentioned has a fifth vow, which, however, is different in the different religions. They agree not only with regard to the first four commandments, but also in according the prohibition to kill the first place. It will be doubted by nobody that to kill a man infinitely is a greater offence than to rob his property or to mislead him by lies. But this prohibition to kill, the "Ahinsa" was not restricted to men, but it extended to animals as well. Buddhists and Jains regarded it as a sin to kill an animal, but only the Jains regard "Ahinsa" in this extension of its meaning as the highest religious law as the "Panamo Dharama" and have carried its consequences to the extreme, and as they regard plants also as possessed of life, it becomes practically impossible for men in the common conditions of life to carry out the commandment not to kill in all its bearings. But the law is strictly binding on the monks and the greater part of the rules of conduct have reference to the "Ahinsa." The laymen try to abstain from killing at least animals, hence they are strict vegetarians as you all know.

Not to kill any living being may be said to be the principal consideration of the Jains, the cornerstone of their ethics.

THE JAIN BELIEF.

I have said that the Jains consider plants also as possessed of life, to be the abode or body of souls. In this regard they agree with other philosophers of the Hindus. But they extend the domain of souls far beyond the animal and vegetable kingdom, their views in this respect are very peculiar and are not shared by any other philosophers at least in India. The Jains believe also the elements; earth, water, wind and fire to house innumerable souls or to be bodies of souls, which may be called elementary "bodies" and souls. Only when the elementary bodies, the earth bodies, water bodies, etc., have been quitted by the souls, they become "lifeless" matter. Thus cold water is believed to contain souls and therefore 'sadhus' may not use it. Thus from the Jain point of view, we may speak of lifeless matter only in a restricted sense, as most matter may temporarily at least be regarded as embodying souls. But this is not yet all. There is still one more kind of being, the lowest of all and invisible to our eyes. These beings are called Nigedas. In order to explain what is meant by this term, I may remark that plants are according to the Jains either visible or invisible; the Nigedas belong to the invisible kind. Now some plants are bodies of one soul only, others, and these are the majority, consist of a great number of bodies forming one colony, trees or stock. The Nigedas are such plants they are infinitesimally small globes containing numberless cells and in each cell there are lodged numberless beings, the Nigeda beings who have all animal functions in common. With these globes the whole space of the world is literally packed. From them some souls are from time to time released and sent up the scale of living beings to fill the vacancies occasioned by the liberation of souls who have reached perfection. For there is a scale of beings from the lowest up to animals, men and gods, up and down this scale the beings ascend or descend in their successive births according to their merit or demerit as the case may be. But only in a human birth it is possible to reach "mukti," absolute perfection. I have given only the outline of the Jain doctrine of life (Jiva), which is one of the most characteristic of this system.

THE JAIN LITERATURE.

I abstain from entering on more details. I have tried in the preceding part of my lecture to describe only a few of these teachings which are in a high degree characteristic of Jainism. These doctrines have been worked out in all their details and discussion of them forms

the subject of numerous commentaries and other treatises in the very voluminous literature of the Jains. The mention of Jain literature brings me the last subject which I intend to touch upon in my lecture. I will not dwell on the sacred literature of the Jains, the canonical books which form the 'Sidhanta' of the 'Swetambaras.' I speak of these books only which have been composed by latter authors. The commentaries on the sacred books in Prakrit and Sanskrit form a literature by itself more voluminous still than the sacred books which are said to contain 5 lakhs of granthas. Besides the works which explain the tenets of Jainism the great number of Kavyas both in Prakrit and Sanskrit has come down to us which describe the lives of saints, especially those of Tirthankars. These 'Charitras' are only partly printed the greater part still are accessible in manuscripts only. Some of them are written in the true Kavya style employing those poetical ornaments which are taught in the original Sanskrit; other Charitras are in a more simple style of easy narrative; they usually contain a great many legends and other stories which the Jains knew to tell so well. For there is no other class of Indian writers except perhaps the Buddhists of old, who are so fond of stories especially such as have a moral than the Jains. It is to them that we owe the "Panchatantra" which has had the widest circulation. But in another respect also Jain literature is of great importance for our knowledge of the ancient literature of India. We know from quotations in old books that from the early centuries of our Era down to the 10th century and later there existed a large Prakrit literature destined for the cultivated classes who were not able to read works in classical Sanskrit. But of this vast literature only a few works in highly refined style akin to the Mahakavya of classical Sanskrit literature have been preserved; all the rest has been allowed to fall into oblivion and to disappear for ever. We should even not know what kind of words they were, if the Jains had not preserved some of their Prakrit works poems and romances. I first mention the "Paumachariya" the first Prakrit Kavya we possess; for it pretends to be composed near the beginning of our era. It is in a fluent epic style and may be regarded as a remnant of vast epic literature in Prakrit which has totally been lost. The author apparently imitated existing models; he is certainly not the first who wrote a Prakrit epic. Besides the epic literature, there came into existence an extensive literature of works of fiction, both in prose and in verse. This much we know from occasional remarks of authors on 'alankara.' But the works which they were thinking of when they made those remarks have long since

been lost and we should even not know what they were like if we had not some Prakrit works of this description written by Jain authors. The oldest and most important of these books is the Sameraditya Katha by Haribhadra named by Hemachandra as the model of the Sakala Katha. The work has been written in the 9th century more than 1,000 years ago. It contains love stories, adventures on land and sea, court intrigues, wars, in short most varied scenes of Indian life in the middle ages. It cannot be doubted that these subjects form the materials from which the Prakrit romances that once were the delight of the cultivated public were written. What is the reason that all these works of fiction in Prakrit which were once in abundance, have been allowed to go to destruction? Apparently the knowledge of Prakrit literature which once was the refined form of the language of the people and therefore easily intelligible to them had, as time went on and the popular language changed, become so different from the latter that it wanted proper study to understand the works written in the old language. Thus the old language lost the advantage it had had in the eyes of the general public, or the learned language and Prakrit books found no more readers except in the ranks of Jain scholars who regarded Prakrit as equal in dignity to Sanskrit. And thus it happened that for all glimpses we get of the more popular Prakrit literature we are indebted to the Jains.

But I should presume too much on the patience of my hearers if I should continue to treat the subject in more details. I think I have said enough to show that Jainism contains a vast mine of knowledge and that it is well worth exploring for all who are interested in the history and the culture both philosophic and religious of ancient India."—*The Express*.

BUDDHIST SELF-CULTURE.

(With Acknowledgments to the "Buddhist Review.")

The teaching of the higher evolution set forth by the Buddha has as its chief characteristic the pursuance of what is termed in Buddhist phraseology the Middle Way, or, as we might otherwise express it, the golden mean between all extremest views. The Middle Way itself is indeed concerned only with fixing the standard of life for the follower of the Buddha—it consists in the avoidance, on the one hand, of the extreme of self-torture, of unnecessarily ascetic practices; and on the

other of the life of the worldly man, altogether given over to self-indulgence and the seeking after pleasures of the senses. But all through that teaching we find everywhere the same principle of the Middle Way; and nowhere is this more marked than in the Buddhist attitude in the question of predestination or free will.

Teaching as it does that the character and destiny of any being are, with one exception, absolutely determined for any given moment, and are the necessary resultants of the long line of mental doings which constitute his whole past, Buddhism appears at first sight to teach fatalism, determinism, pure and simple. But it is an equally prominent part of Buddhist doctrine that, however determinate, for the present moment, is the Kamma, the character and destiny of a given being, yet that being may, if he has but wisdom and knows how to utilise it, alter his whole future in whatever direction pleases him. In other words an intelligent being, such as man, is, for the immediate moment, ruled by his destiny—he is bound by all the forces of his past to react in a definite fashion to any given set of circumstances that may arise. But over the future he is himself ruler—within very wide limits indeed; he can, if he have knowledge, so profoundly alter, by dint of culture, his own character, as to produce results obviously manifest even in the short span of this life. This circumstance is, of course, at the root of all education; and the life of a George Stephenson is a living example of the profound effect on character and destiny which a man can bring about by dint of mental culture.

Thus we may put the Buddhist position as to the free will or predestination discussion by saying that a man is determined for the immediate present, but that he has choice as to his way in life as regards the future.

Now all Buddhism is simply a system of culture, directed to the one end of lessening the suffering of life. According to this religion, all evil, all suffering, all that opposes our free progress towards the Peace Beyond all life—lies only in Avijja, in Nescience; or, to put it in terms of the human life the true source of evil lies in Ignorance—in not knowing, not understanding, the nature or the meaning of life. In us this Nescience is said to have three great manifestations—Craving, Hatred, and the Self-delusion; of these we may regard the latter as the most fundamental, the others being merely necessary outcomes of it. It is because we look not on life, as in fact it is, as one great unity, but as divided into Self and the Not-Self, that we entertain thoughts of Craving and of Hate. So Buddhism, going to the root of the matter,

directs our attention to the undermining of this fundamental delusion of the permanent Selfhood, and all its long course of self-discipline is simply directed to this one end.

That course of discipline is conveniently divided into three sequent steps: the Discipline in Sila or Conduct; in Samadhi, or Mental Attainment; and in Panna, the Higher Wisdom. The first of these, Sila, includes both the active and the negative sides of moral culture; the negative being the five prohibitions—not to kill, steal, commit impurity, lie, or use intoxicants; the positive being Charity or universal love. This Sila, simple though it may sound in words, and well though we all know the nature of its injunctions, is the essential preliminary; there is no Samadhi, no mental Oneness to be obtained without it, and for one who is weak in it to undertake the practices of mental culture leading to Samadhi would, in case of most of them, involve a serious risk of grave mental alienation. Similarly, it is only by Samadhi—rightly directed and used—that Panna, the Higher Wisdom, Insight, may be gained.

I propose to set before you a rough outline of certain of the practices whereby this Samadhi is to be won, and must therefore first endeavour to make clear the meaning of the word. There is, unfortunately, no one word in English which conveys the meaning, the fact being that in Western countries the practices which create the link whereby its attainment is registered in the mind are but little known. The word has been variously translated Mental Concentration, Meditation, Ecstasy, and so forth; the last, Ecstasy, being perhaps the most nearly accurate rendering of the meaning. But, whilst the conscious recollection of the attainment of Samadhi is rare in the West, we are of course not to understand that the attainment itself is lacking. In one direction many varieties of what is called "Religious Experience"—the attainment of a more or less high Samadhi—is not only relatively common, but also leaves behind it a more or less distorted memory of some great happening; whilst what we call the inspiration of genius is in very many cases the direct outcome in thought of an attainment of Samadhi itself forgotten. Even in the more active functioning of the mind in this our waking state Samadhi in a sense may be said to exist, but, in this case, its continuance is for exceedingly short periods of time only.

Perhaps the best way of explaining what Samadhi is will be to use the familiar Buddhist simile of the lamp flame. The mind or thought is said in Buddhist phrase to be Pabhassara—having the nature of light, or, as we should put it, it is a radiant form of energy. Likening, then,

the mind of man as a source of this radiant thought to the flame of a lamp, we are taught by Buddhist psychology that, in the ordinary man, the flame is not steadily burning—not even for the duration of a single second of our time. The emission of the thought-energy is said to alternate between the full flaming of the lamp and well-nigh complete extinction, as though the lamp were flickering; and this flickering is said to occur at a very great rate indeed—the time-terms are unfortunately very vaguely expressed, but the rate must be of the order of millions per second—so that what we call a single thought in reality consists of an exceedingly large effort of consciousness, each alternated with a lapse into almost complete unconsciousness. Apart from the rapid flickering of the flame, the flame may be regarded—still in the ordinary man—as being constantly blown about as a whole; every incoming sense-impression, each wave of sense or of emotion or interest that passes through us, is like a wind which blows about the flame of our mind.

Now it is just—to continue our simile—by this light of the mind that we live and know; and it naturally follows that, the more our flame is blown about by the winds of sense and passion and interest, and the more profound is the plunge into unconsciousness between each flicker of the lamp, the less accurate will be the view which we shall obtain of the world revealed to us by this so intermittent light. Before we can truly judge the nature of the world, the light, the mind's light by which we see that world, must be brought to burn steadily; else we must always continue to see distorted shadows cast by the flickering flame and wind-blown light, and never catch a glimpse of the reality about us.

And this Samadhi—this steadily burning of the flame of life—and all the practices that lead thereto are designed to the sheltering, even though it be but momentary, of the flickering flame; it is only in its steady-burning ardour that the higher wisdom, the true understanding of the Oneness of Life that makes for Peace, can be won. And, just as we may use an earthly light to aid us in the doing of good deeds, the acquirement of high and holy knowledge; or, on the other hand, employ it for the commission of crime or the perversion of our minds by studying foolish literature—so can the light of Samadhi itself be employed either for good or for evil; it is just here that the danger lies for one who gains Samadhi without first submitting himself to a long and careful moral and mental training.

There are two chief methods by which Samadhi may be won: these are Samatha and Vipassana, what we may term quietism, and Insight,

Penetration. In the first, the attention, is aroused to the utmost stretch of tension possible, but it is directed, not towards the outer world, but inwards on the mind itself. The idea is to keep intensely watchful, and to beat down, as it begins to arise, every incoming message of sense, every wave of recollection or emotion; just to watch and wait, permitting yourself to entertain no thought but watchfulness. If Samatha happens to be the best method for you, then one day, when you are doing this practice, you will suddenly, as it were, wake up—wake to a mental state indefinitely more intense and active than that in which we normally function. That is obtaining Samadhi by means of quietude.

The other method, Vipassana, Insight or Penetration, is exactly the opposite. Here, instead of keeping the mind fixed in attention only, and suppressing every thought of the outer, the objective world, you fix your attention upon some thought itself, and keep it so fixed as long as possible, bringing it back, every time it breaks away, to the particular subject you have chosen as your mind's dwelling-place. Of the two methods this latter is much the easier for the Occidental mind; for the simple reason that all our mental training is on lines pertaining to Vipassana, that complete mental quietude of the other method is exceedingly difficult for us Westerners to attain. The fruits also are in a sense different: in Quietude, what we are doing is, as it were, just sheltering our lamp, and accordingly when it burns steady its light will be of one or other nature, accordingly as the fuel fed to it in our past lives has been of one sort or another; in Insight the Samadhi attained will be the complete and clear understanding of the underlying law, the inherent nature of the particular object of our meditation. A Newton, watching the fall of his apple, gets Samadhi on the fact of its falling; he himself, very likely, has no clear recollection, on his return to normal consciousness, of having attained to any beyond the normal mental state; that is for lack of a bridge, of a path between the two realms of consciousness, the waking mind is simply unable to remember anything of that experience itself, just as a man, newly fallen asleep, cannot in his dream remember the more vivid consciousness of the waking state. But what he does carry over from that state is *the resultant in the mind*—and so we have the discovery of gravitation. For that is the nature of Samadhi when directed to any fact—that the mind attaining it perceives ultimately, not the fact, but the law, the truth underlying that fact; it is as though by Samadhi on a thing you could become that thing itself, and hence see clearly the interior nature of it.

Now it is only, as has been implied, the *right* use of this power of Samadhi that can lead to the goal of the Buddhist life. If we can attain Samadhi in respect of either the transitoriness, the suffering, or the absence of reality in all that we know as life, the fruits of that sort of Samadhi are Right Ecstasy—the Higher Wisdom which leads to Peace. As we have seen, it is in the end to the delusion of separateness—the belief in an immortal individual self within us, apart from other life—that Buddhism attributes all the evil in the world. But it unfortunately happens that it is just this sort of Samadhi which is the most difficult to obtain, for the simple reason that most of our mental elements have, in arising, been contaminated by one or other of the Three Forms of Nescience—Craving, Hatred, Self-delusion. If, for example, a man unprepared by long training stumbles, as it were, into Samadhi, so vast is the mental universe in which he finds himself, so intense and clear, in comparison to what we know of thought, is his mental functioning, that he is liable to become altogether unbalanced; to imagine that he is God, or to become in some direction or other intensely vain and self-laudatory. And so attaining, so doing Samadhi on his own greatness, eternity, or what not, is indefinitely worse for that being than never attaining Samadhi at all. For Kamma, the reproductive force which exists in thought, whereby our minds and worlds are builded, is the more intense the more active (that is, the nearer to Samadhi), the mind is which sets it in motion. As it is the I-making faculty in thought which is the principal element in earth-binding Kamma, it is better, from the point of view of the Buddhist, who seeks liberation from this Kamma, to never attain Samadhi at all than to attain it in respect of the Selfhood; as the rebirth causing Kamma produced by even a moment of Samadhi is as potent as that which, in our vastly less active normal waking state, could be made by the selfish thought of whole years of life. As the bulk of our mental elements from past lives are so largely component of selfhood, it becomes of prime importance that before starting on the practices leading to Samadhi that we should undertake some form of mental culture which leads to the subversion of the I-making elements. To this end the Buddhist, before attempting to attain Samadhi itself, enters on a preliminary training known as Right Recollectedness (Sammasati). The object of this practice is twofold—firstly, to suppress the existent self-forming elements in the mind; and, secondly, to link up in a more or less continuous stream the diverse items of his mental life. This practice is protective, it can be done at all times, and in fact greatly enhances one's powers of memory and observation, and it is therefore perfectly safe and most advantageous for anyone to do. It

consists of sitting, as it were, alert and watchful at the mind-door, watching every sensation, perception, memory, or thought as it arises, and inhibiting the Self-idea from seizing on that particular thought. You watch, and you record on your mind; and you do not permit the ideas of craving, hatred, selfhood to come in. Suppose, for example, you are walking; you think; there is a lifting of the right foot, a leaning forward of the body, the foot is set to the ground—and so on: letting only quite impersonal thoughts arise, but carefully watching and making a mental record of what you are doing. To put it in other words, you concentrate your whole attention on whatever it is, bodily or mental, that you happen to be engaged in, but as though the being's actions you are considering were no more yourself than are those of any other man. Each time you make a slip—and that, at first, is very frequently—you pull up; recall the thought about which you thought "I," or "mine," and think of the associated action or thing:—This is not I, this is not Mine, there is no self herein. Thus you produce, in respect of that particular thought, very powerful associated thoughts which tend to neutralise it.

Very much of the Buddhist mental training depends on the power we have of altering certain classes of thoughts by producing in respect of them powerful associated tendencies in a new direction. Suppose, for example, a man is irritable—easily vexed over trifling matters. That is the form of Ignorance called Hatred; it is a great obstacle to all high attainment. The man so troubled, if he be a Buddhist, sets out to overcome that failing by producing, in respect of the objects which commonly arouse his irritability, powerful associated thoughts of love—the mental opposite. Say certain persons commonly irritate him; it will generally be found that their mental images are associated in the mind with some careless or foolish action towards him on the part of those persons. As there exists this powerful tendency of thought to make links, to form large groups in which all the associations are connected on to the central image, whenever the mere image, whether physical or mental, of those persons rises in the mind, there rise also those ideas of irritation; of all the causes for irritation that person has given him. Taking, then, the image of those self-same persons who annoy him, the irritable man, when each day he commences his day's mental practice, directs, with the whole intensity of intention at his disposal, thoughts of love towards that image. Thus he makes a very powerful set of mental elements of Tendencies, full of thoughts of well-wishing and love, associated with the image of those persons. Then, next time that image arises, there rise, as before, the associated

thought-elements of hatred into consciousness; but there also arise those powerful tendencies of love which the meditation built up; one cannot entertain simultaneously thoughts both of hatred and of love towards the same image; so, before long, the practitioner masters his irritability by love.

The method of Sati—of watching and recording—may also be applied to the same problem. For, think why it is that we entertain thoughts of hatred, of annoyance, of dislike. It is really only because we imagine that the object of our dislike is a being essentially other and apart from and opposed to ourselves. Suppose, for instance, you are in a boat on a river, and you see another boat coming down the stream and threatening to collide with you and upset you. If you see another man in that boat you at once get very angry with him; not improbably you waste precious time and energy in stating your opinion of him; you abuse him for his carelessness in thus risking both your lives. But if there is *no* person there; if the boat is empty? Then you do not get angry at all; it is only children and the mentally unsound who get angry with *things*. You realise that it is the force, the flow of the river, that causes the threatened collision; that it depends on your efforts, and yours alone, to get out of danger; and the energy you might have wasted in being angry and saying things if there were a person in the other boat you now spend on securing your safety.

Now, once you arrive at the mental position aimed at by the Right Recollectedness practice, it is just like the latter case that you look on all the world. In the light of the higher wisdom there is no such thing as a true *persona* at all—the boats of life are empty, every one. Each is but a given set of mental tendencies, urged by a given portion of the life-stream through a myriad lives. When, then, a person falls athwart of your life, threatening danger, you do not get angry with him; you recognise there is really no “him” to get angry with; but that the forces that built up your respective lives are now in train for a disaster; you keep your temper, and so have the more strength to avoid the threatened collision.

On similar lines, just another such application of Right Recollectedness, runs the method prescribed by the Master to a certain monk that was angered with another, and came to him to complain of that intractable one’s abuse. “With what, Brother, art thou angered?” asks the Buddha. “Is it the hair of that one’s head,”—and so through the thirty-two component structures of the Form-group—“or with his

sensations, his perception, memories, thoughts?" So soon as you begin to apply the Sati-analysis, you find there is nowhere anything to get angry with.

When a man has for some time practised this Right Recollectedness he finds he has acquired a state of mental poise, of firmness of balance, that is not to be obtained in any other way. Then, and not till then, is it safe for him to go on to those other practices which lead to Samadhi in the various wider realms of thought to which reference has been made. But there is one practice of meditation given in the Buddhist books, which has the great advantage that it is quite safe to do it without a very long preliminary practice of Right Recollectedness. This practice is a further development of the linking-up of the events in consciousness which I have referred to as the second item in the Sati practice, and it has for its immediate object the recovery of the memory of one's bygone lives. Buddhism, as of course you will know, teaches that each being has lived lives unnumbered in the past; or, to put it more correctly from the Buddhist point of view, each being now existent is the present outcome of a complex set of forces, part due to the initial velocity of past lives, part to environment, heredity and so forth. As we, to-day, are the inheritors of our Kamina, our Character and Destiny combined—in fact *are* our Kamma—we are able, Buddhism teaches, to pick up the memories of those bygone lives just as we can pick up those of the present life. Our minds are like a palimpsest, a record written over and over again on the self-same sheet of paper. The crude, strong writing of the present life indeed, for most of us, hides and conceals the underwritten scripts; but, if the Buddhist teaching be true, they all are there; records, lying dormant in our minds, yet daily acting on our characters and lives, of every action, every thought of all that forgotten life. To recover them you have only suitably to train your mind to perform the mental function I have referred to as "making linkages." This is done as follows: Choosing, as is necessary for all these meditation practices save Sati, a time and place where you will be free from interruption, you practise, every day, on the following lines. You go into your room and sit down, keeping your mind, as in Sati, fixed on your every smallest action. Then you begin to rehearse those operations in your memory. You think of walking to the chair, of opening the door, and so on, all backwards, trying to follow up your thoughts during the whole of the past day. When you begin, you will find that you cannot flow back from thought to thought, beyond a quite trifling time, perhaps ten minutes. Before that you will find there is a little blank

in your memory, some trivial little link you cannot recall. You skip that blank, and at first you will find there are so many of these, even in the past day's proceedings, that your progress backward through the day will be done in jerks; it will be, not evenly swimming up the stream of your day's life, but jumping from stepping-stone to stepping-stone of the more important events. When, in course of your meditation, you come to the hours of sleep, you find that, before waking, there may perhaps have been a few incidents in the dream-state of consciousness; beyond that is a blank; the thought was then in Bhavanga, in that state of sub-consciousness into which we have seen it is always, even during waking life, lapsing with the flickering of the mind-flame. You skip that blank; come to perhaps more dreams on going to sleep; your last thoughts before you fell asleep the day before; and go back to the time when you were doing your practice on the day before.

Thus you do each day; always confining yourself to the one day's work. After a few weeks of practice you will find your ease of doing it becomes vastly greater. At first, as I have said, you do the day beyond the few minutes before starting by jumping in thought from one to another of the more important events of the day, those which stand out clear enough to be remembered. But after a little practice, you will find your capacity of swimming up the stream of thought vastly increase; in place of only a few minutes you will find yourself able to follow the stream without a break for an increasingly long period of hours, till at last you can so cover the whole day, of course with the exception of the deep-sleep period, over which one always needs to jump.

When you can flow in the stream for a whole day, you begin to enlarge your period; taking a week till you can do that, passing on to months, to years. When you find yourself sufficiently expert—and it is surprising how rapidly in this respect the mind is amenable to cultivation—you proceed to go back over successively earlier and earlier portions of your life; always starting with the principal events as stepping-stones, then enlarging from each of these your range of action, till you can more or less perfectly flow up the stream at any point you may select. Then you come to early childhood: and begin to remember things most of us have forgotten: the keen wonder, the interest of the child-mind in anything novel or not understood; the utter difference of all your ways of thought—the strangeness even of your very sensation of Self-hood then, to you, remembering it now, and comparing it with your present feeling. Back beyond that again you come to infancy, and then you begin to understand the meaning of the Buddhist statement "Birth is

Suffering." You find how, on your mind thus young, the crowding images of touch and sight and sound pour with terrible intensity: giving a feeling one can only compare with the pain of going from a darkened room to blinding sunlight—only that here it is *mental* dazzlement that pains, ten thousand times more acutely than ever did the sense-dazzlement of sight. Back further still you come to the same sensation yet more awful and intense at the moment of birth: the sudden clamour of the sense-life bursting in upon the unformed mind, insistent, demanding attention; you remember the pain of it the "not-understanding" of it all. And then a blank—like that of deep-sleep, yet with a wider gulf to it; a period over which the mind for long is unable to bridge. Again and again the process is repeated; using every effort of the now trained will to remember what went before; till suddenly, one time, you find yourself remembering your last death.

But it so happens that, at death, or even when very near to it, the mind automatically goes through this very process of picking up the threads of its own life backwards. Thus, once you have passed, still going backwards, over the actual moment of death, you come to see the whole presentment of all that your last life was. And here it of course depends on what sphere of life you then existed in—whether as man, or in the realms termed "heavens," or elsewhere. But in the vast majority of cases it is this life of our own with which we are then concerned: and, if so, you at once perceive, in picking up the old life's threads, a great difference from your ordinary memories. You find that you remember, for the most part, only the *pain* of the former life: you recall indeed the events which made its pleasure, but the savour of them, the sort of happiness you had from them, is lost beyond recall. The reason of this is that the happiness of life is dependent on the body as its basis; the body is gone, so you can see the causes of the happiness, without, as it were, being able to understand why they caused you pleasure. Thus the principal result of this practice is to prove to you beyond a doubt the truth of the Buddhist dictum of the sufferings of life; but also it shows to you the truth of the teaching about Kamma and rebirth, for, remembering thus the past, you are able to see how such-and-such tendencies in that bygone life led to such-and-such results in this.

Finally I would wish to impress upon you that you must not confuse progress into the more active states of consciousness with progress on the Path that leads to Peace. Samadhi, rightly directed to the transitoriness and so forth of life, may indeed bring us that Higher

Wisdom which constitutes progress on the Path : but the direction, as it were, of that Path lies not in the plane of our life at all—it is as though at right angles to it ; a new direction altogether. The true path-making consciousnesses are those that tend to the recognition of the great fact that Life is One ; that there is no separation between us and our fellows save what our own ignorance makes. We may indeed, through Samadhi, win, even in this life, to wider and more glorious realms of being, levels of consciousness, than here we know ; but, if such attainment should result in the exaltation of our selfhood, the magnification of our “ I,” then we have done harm far greater than many lives of worldly ignorance could result in. And, on the other hand, every least act, here in this our world, which tends to abnegation of the Self—each deed of love and pity and helpfulness we do—is another stepping-stone we have laid in the shallows of life, over which we may presently pass to Life’s Further Shore of Peace. To give up living for this false mirage of the Self : to understand our life as but a part of all life’s unity ; to live as far as we may, for the practical realisation of that unity—that is the real object of all Buddhist Culture, whether it fall under the head of Conduct, or Samadhi or the Higher Wisdom. To realise the Oneness of life, and live accordingly—that is the aim of every practice of the Buddhist Culture of the Mind,

ANANDA METTEYA (THERA).

CORRESPONDENCE.

The following correspondence has been sent to us for publication by Mr. E. R. Gooneratne J. P. the well-known Pali scholar.

The Bishop of Colombo and Buddhist Literature.

The following letter of your Bishop appearing in *The Times* of this morning will possess interest for those of your readers who have dipped into Buddhistic literature. However objectionable many early writings may be, they should, if classical, be reproduced, to my mind, unexpurgated. Such works are only intended for, and as a rule only attract the student of history or literature. And it is important that he—the student—should be able to form a correct opinion of the author he is studying. Without such knowledge it must be often difficult to correctly

estimate the value of much that has been written, and wrong conclusion must often follow. In the case of comparatively modern works, such for instance as that of Pepys Diary, my judgment of the contemporary history of that diarist had gone often wide of the mark because of the lenient estimate I had formed of his character from Lord Braybrooke's first reproduction of this diary. The edition now being published has revealed to us Pepys in his true light as a wholly unscrupulous man, one whose views as to men and events must be largely taken with salt as influenced not only by his surroundings but by his depraved tastes and habits. The same principle must apply to literature of far more classical date, and therefore it seems to me that Bishop Copleston had much right on his side when he complained of the undue expurgation in English translations of Buddhistic literature. The following is the letter referred to:—

THE BISHOP OF COLOMBO AND PROFESSOR MAX MÜLLER.

To the Editor of the "Times."

Sir,—It appears that considerable currency has been given lately, here and in America, to an accusation against the editor and translators of the Oxford series of "Sacred Books of the East," as having "deliberately suppressed" (I quote from an American paper) "parts of the sacred books of the Hindus." I have been referred to as having made the charge; and Professor Max Müller, in repudiating it, has not unnaturally—so long as he thought me its author—used rather hard words about me. As it is even more serious for me to be under the imputation of having traduced the Professor, than for him to be accused of a literary dishonesty of which the world knows him to be incapable, I shall be obliged if you can find room for this letter, which is sent to you with Professor Max Müller's approbation.

My only connection with the matter is this. Just seven years ago, in referring to the objectionable character of large parts of a certain Buddhist book, I expressed regret that the absence of these parts from the English translation—or rather the existence of parts which had not been translated—had not been more explicitly noted. In expressing this regret I repudiated any suggestion that the translators had intended to conceal what they had omitted to translate. What I said may be found in the *Nineteenth Century* for July, 1888. The article there on Buddhism was the reproduction—in this part *verbatim*, with the exception of a reference to the Professor's kindness in coming to hear me—of a lecture delivered in the Oxford schools, in the presence of the Professor himself. He remained after the lecture to talk to me, and

I am sure he was not then hurt at what I had said. But it appears that others have made my words the occasion for an accusation, which I should at any time have been among the first—on behalf of Professor Max Müller—indignantly to deny. The Professor is now fully convinced that it was only by a mistake that he thought me the author of the charge.

As regards the matter of the complaint, I still venture to think that what English readers wanted, in the series of the "Sacred Books of the East," was not merely a translation of parts of the Eastern books but full material for a just estimate of those books. For the latter purpose, it was desirable that a statement—definite, though brief—should be made, as to the character of any portion not selected for translation or omitted in the course of translation. But if Professor Max Müller did not think it part of his function as editor to provide this, the course which he took gives no ground for imputations on his candour, imputations discreditable only to those who make them.

I am, Sir, your obedient servant,

R. S. COLOMBO.

1. Hyde-park-street, W., Sept. 5.

Enclosed with this is reply of a letter addressed to the *Times* by Professor Max Müller in which he deals with the subject of that of Bishop Copleston recently noticed by me. It seems satisfactorily to account for the omission of which your Bishop had complained, and adds strength to the argument I employed against expurgation in works having a distinctively student character. The testimony the Professor's letter affords as to the high character of Bishop Copleston's knowledge with respect to ancient-Buddhistic literature will doubtless be appreciated by the latter. His statement also as to the capacity of Professor Rhys Davids as a translator of such literature is testimony sure to be pleasing to that former member of your Civil Service.

THE SACRED BOOKS OF THE EAST.

TO THE EDITOR OF THE "TIMES."

Sir,—I feel truly grateful to the Bishop of Colombo for his letter in *The Times* of September 6th and for the handsome manner in which he has explained the misunderstanding to which some of his words had given rise. To be accused of having deliberately suppressed parts of the "Sacred Books of the Hindus," because they would have left a stain on their religion, was tantamount to being accused of falsehood and fraud and I did not think it was incumbent on me to defend myself against

such charges. Once only, in an answer to a private letter from America I authorized my correspondent to state that these charges were simply false, and reflected discredit on those who made them, whether from ignorance or from *malice prepense*.

I fully admit that in writing on the religions of antiquity I like to dwell on their bright side, but I do not blame missionaries and others if they think it their duty to dwell chiefly on the dark side of the religions with which they have to grapple. My experience in life, however has been that in order to gain any influence on people it is far better to try to find out their good points, the points on which we can agree with them, than to dwell always on their weak points and to try to convince them of their deadly errors. Whether this would answer with missionaries who wish to gain the goodwill of the people with whom they are brought in contact it is not for me to say.

But it is a totally different thing when, as in the translations of the "Sacred Books of the East," I have undertaken to place into the hands of missionaries, of theologians, and of the public at large faithful renderings of the documents on which the religions of the world profess to be founded. The slightest deviation from the text as it lies before us, the omission of anything from fear that it might throw discredit on those sacred books and their authors, would be simply dishonest. And think of the folly. A knowledge of Sanskrit is no longer restricted to so small a number of scholars that such a fraud could possibly be practised with impunity. But the very temptation has never existed either for myself or for my fellow-labourers. We have worked as scholars, not as theologians or casuists. Whenever passages occurred containing words and phrases that would have offended against the good taste or against the law of England, it was agreed among us that they should be left in Sanskrit or given in Latin, but, as far as I know, we have suppressed nothing in the 50 volumes which form our series. It was not always easy to select from the enormous mass of the "Sacred Books of the East" those that were most important and most useful for enabling people to form a correct opinion of the religion which these books were intended to teach. It was still more difficult to find scholars able and willing to undertake the translation of the texts which seemed most desirable for our collection.

The largest sacred canon is that of the Buddhist. What we have translated in the Sacred Books of the East is as yet only like a drop from the ocean. We selected the Vinaya-pitaka, the moral Code, as most likely to throw light on the state of India at the time of Buddha,

and on his endeavours to reform and raise the people whom he called to repentance. The translation of this work was undertaken by Professors Oldenberg and Rhys Davids, and I doubt whether the work could have been intrusted to better hands.

The Bishop of Colombo is quite right, however, in stating that one treatise in this Code was left out, and he thinks that a reason should have been given for this omission. He actually suggests a reason, but a reason which, I feel sure, never occurred to the translators. Whoever reads their Introduction will see that the real reason why they left out the Parāgika to a time later than Buddha, but in trying to save space by omitting what they considered a mere repetition and expansion of the Pātimokkha they were not guided, I feel certain, by any sinister motives.

And let me ask, in conclusion, how could a complete and literal translation of the Parāgika have reflected discredit on Buddha and his doctrine, even supposing that it was contemporaneous with or actually composed by Buddha himself?

The beginning of the Vinaya-pitaka or the Moral Code treats of confession. Confession was a very important element in Buddhism, and it differs from confession as practised in the Roman Catholic Church by being made in public, not in private—an enormous difference! Confession, as a mitigation of sin, had existed in India long before Buddha's time. At one of the ancient Vedic sacrifices the wife of the sacrificer, before she is admitted to the sacrifice, is asked by the priest whether she has ever committed adultery. If she confesses, her sin, it is said, becomes less, and Varuna (Ouranos), the avenger of sin, then seizes on her paramour. In the epic poetry also confession is several times recommended. Half of the sin is supposed to be destroyed by publicly confessing it, and by saying "I will not do it again,"

It was in Buddhism, however, that confession became an essential part of ecclesiastical discipline. Twice every month an assembly was to be held in which the Buddhist-friars were exhorted to confess their sins. For that purpose a list of sins was drawn up, and they were divided into ten classes. The worst sins were those for which a man was expelled and ceased to be a member of the Buddhist community. These sins, even as described in the Pātimokkha, are terrible enough, but they were constantly added to, till at last a table of sins was elaborated which would shame the worst manuals of Roman Catholic confessors. It is this table which was contained in the Parāgika and was left untranslated in the Sacred Books of the East.

Now I ask, how could such a table serve to lower the character of Buddhism? It exhibits the wickedness of the world in which Buddhism arose, and which Buddha undertook to reform. It no more throws discredit on Buddha's character, supposing that he had been the author of the Paragika, than the sins of the Corinthians reflect on the character of St. Paul. It is quite true that an English translation of this long list of sins would have been most objectionable, possibly would have brought us within the reach of the English law, but I say once more the reason for giving a translation of the Pâtimokkha instead of the Parāgika was simply a wish to give the genuine and original text, instead of its later expansion.—Your faithful servant,
Oxford, Sept. 7.

F. MAX MULLER.

NEWS AND NOTES.

An Interesting Lecture. Dr. Hermann Jacoby M. A. Ph. D., Professor of Sanskrit in the University of Bonn, Germany, paid a short visit to Rajkot on his way to the Girnar Hills. Dr. Jacoby has been a devoted student of the Jain Philosophy for a period of 40 years and naturally he is held in much respect by the followers of Mahāvira. The Jain Community of Rajkot availed themselves of this opportunity to honour the learned Doctor by the presentation of an address. In the course of the public meeting got up for the purpose, Dr. Jacoby took occasion to deliver an interesting lecture on "Some aspects of Jainism," which we are reproducing elsewhere so that our readers may form their own opinions on the different points raised by the speaker.

Education in Mysore It gives us pleasure to hear that the Maharajah of Mysore is keenly solicitous of the advancement of his subjects in the direction of Education. His Highness's energetic Dewan and Councillors are loyally helping him in his efforts. "During the year 1912-13 primary education made much headway as will be seen from the fact that 141 new schools were opened at a total cost of Rs 23,000 while the already existing talug and village schools were improved at a cost of about Rs 10,000. There was a slight increase in the number of public primary schools for boys which rose from 1955 to 2046 and the number of boys from 104,607 to 108,000."

It seems that this gratifying result was due chiefly to the bold policy adopted by the government. There has been no departmental jealousy of humble private schools in this province, though it has been the chief feature and a source of constant irritation in some other provinces, specially in Travancore. In the latter province the policy adopted by the Government is to sweep away the village schools out of existence. "In Mysore the authorities have adopted a more rational policy towards these institutions, recognizing in them a valuable agency for the dissemination of elementary education among the masses." The Government have further intimated that they would be glad to consider favourably any proposal for increasing the number of these village institutions and to encourage their growth by special grants-in aid or other help. This shows that the Educational Department have discarded the cynical policy of looking askance at the humble private schools.

The miserable lot of the village school masters has been duly recognised. Their minimum pay was raised to Rs 10-in 1908-09 and it is further announced that certain proposals for improving the pay of these poor but deserving men are under consideration. However there has been felt a dearth of trained teachers and to avert this difficulty the government have resolved to open a Normal school where teachers may be trained for the purpose.

"Higher education is making fairly rapid progress. The number of students attending firstgrade colleges rose from 391 to 429. The number of secondary schools for boys increased from 230 to 240 and the number of pupils from 16,108 to 17,363. Of the 240, secondary schools 16 were High schools and the rest, either Anglo-Vernacular or Vernacular schools. Mysore deservedly stands foremost in the matter of female education and we do not wonder when we are told that the number of schools for girls increased from 305 to 360 and the total number of girls receiving instruction from 24,890 to 27,431 "

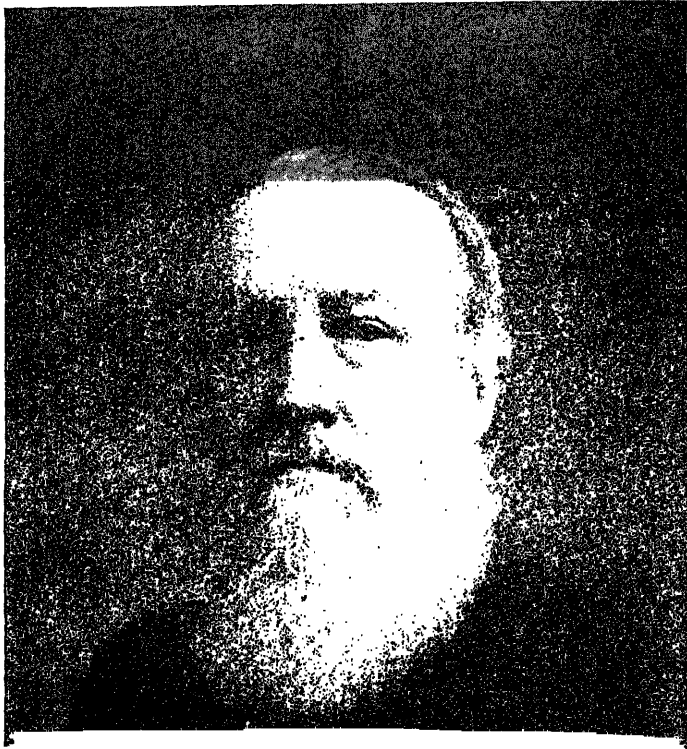
THE MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,

COLOMBO, CEYLON.



Edmund J. Mills

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—”*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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THE FUNDAMENTALS OF BUDDHISM.

When the Tathágata 2500 years ago began His world-mission, India was in full bloom of her civilization. The people were independent, the country prosperous, no foreign foe desecrated the sacred soil. The religious spirit was in the initial stage of evolution. There were the two extremes of the representative elements of religious and social progress, vigourously manifesting in the ethics of the life of the people. There were the different orders of wondering and stationary ascetics, the forest philosophers, the masters of ritualism, cynics, prototypes of Diogenes, dialecticians and Controversialists, the latter wearing armour to cause terror to the hearts of the people, exaggerating the superiority of their own scholastic attainments, fire worshippers, water baptists, who held to the efficacy of the sanctity of water to wash off sins, the Brahmans who proclaimed the supremacy of their high birth, as sons of the creator, who proceeded from Brahma's mouth, such was the kaleidoscopic scene when the Great Teacher, made majestic appearance to proclaim His great discovery.

The Brahmajála Sutta of the Digha Nikáya, Sutta Pitaka, gives the various aspects of the representative religious movements of the time. There were polytheists, deists, theists, pantheists, henotheists, nihilists, agnostics, hedonists, mystics, resurrectionists, in mutual opposition, each one asserting the supremacy of his own school, trying to win converts in their missionary peregrinations, whose recriminations were made manifest in scepticism, visible at the time. The whole atmosphere was saturated with it.

The Prince Siddhārtha, son of the Rāja Suddhodana, of the House of the proud Sakyas, having renounced his royal pleasures, had gone to the forest in search of Truth and Freedom. His six years of painful asceticism had a profound effect in the public estimation of his incomparable renunciation. The people were prepared to receive His message which He was to announce.

He was the spiritual Sun, and the stars of the religious firmament lost their lustre when the Tathāgato appeared on the spiritual horizon proclaiming a triumphant victory for those who are heroic enough to enter the arena and engage in combat with the Cohorts of Ignorance and Passion. The result of the victory was infinite freedom, here and now, in full consciousness.

Man's life is full of changes. There is birth, old age, illness, death, not to speak of the temporary despairs, anxieties, fears, lamentations, griefs, miseries, sorrows, &c. Why should all these sufferings arise? Theologians, and masters of ritual declared that it was the will of the Lord Isvara, the Architect of the Universe that such things should be. The ignorant world was cognizant of the illogical, unreasonable despotism of autocratic kings and princes; and the theologians of ancient India soothed the minds of inquiring people in asserting that the Lord to please himself was playing with the world. He was the head of the grand hunt. The Kings were earthly despots, and Isvara was supreme of despots. No one dared to ask the reason of his errors. The potter takes the clay, shapes it and produces the pot. The Isvara was the earthly potter. The earthly potter had more reasoning ability, inasmuch as he refrained from producing ill shapen pots. There was at least symmetry and aesthetic art in the potter. Not so with the Architect of the Universe. He was intoxicated, and his productions lacked symmetry. He did not take counsel from his own experiences. He continues for ever and ever to create the deaf, dumb, blind, the crippled and the paralytic, and the feeble-minded. He creates to destroy man when he is in the womb, and from the moment of his birth the child is in the hands of the despot. The mother and the child is never safe. The Architect despot had his ministers on earth in the form of priests, a selfish body of irrational swindlers, who maintained themselves by living and deception. Weak-minded man, was satisfied with the position given to him by the hierarchy of priests; and the latter cleverly manipulated the ceremonial regulations, giving man the freedom to play with his passions, but limiting his potentialities by giving him a conscience, which was the medium between him and the man made

Creator. The *will* and *energy* of man were destroyed. He was made dependent on the priest; and the priestly hierarchy constituted themselves as the medium between the mythical Creator and muddle-headed man. Man guided by his animal tendencies was satisfied so long as he had the freedom to enjoy the experiences of his own sensations in the carnal world. Carnal passions when stimulated prevent man from the use of his analytical powers. He falls a victim to the former. He loses his freedom and entangles himself more and more in the wheel of suffering. Partiality, Anger, Fear, Ignorance are the Biases of moral degeneration. Justice and truth vanish before the bias of favouritism. Anger makes man a demon; fear is caused by Ignorance, and Ignorance is the cause of all mental and physical suffering. The Isvara type of gods have, like human beings, their own favourites. Brahma had the tribe of Brahmans, Jehovah had his Jews, Allah had his Muhammad, God had his Jesus. Jehovah created, failed, and repented, and promised that he would never again punish man. With that promise he ceased naturally to continue his profession. But muddle-headed man, still continues to pray to escape from the wrath of God.

The glory of the Buddha depends not on his own royal birth, but in the supreme Wisdom that He obtained by self conquest and his infinite love. He discovered that man is a bundle of ever changing feelings, perceptions, volitions, and they are guided by his own consciousness, which works under the four biases of Partiality, Angry feelings, fear and ignorance. To bring man from the Path of Ignorance into the sunlight of Truth and Freedom from fear was His glorified mission.

As a Prince he was able to discover by his own individual experience what sense enjoyments could produce in the way of happiness. A permanency of sense enjoyments was not possible to be realized, and with their cessation, there could be no happiness. A craving desire for the enjoyment of sense pleasures was therefore abandoned. As a Bodhisat, living amidst a luxurious court, He before tasting the sweets of pleasures of the five senses, viz, eye, ear, nose, tongue and body, analysed them whether the enjoyment would produce happiness, and not finding it, he abandoned, and the renunciation gave him the experience of freedom from painful sensations. Renunciation therefore was proclaimed as a necessary cause for the realization of perfection.

In His 29th year seeing for the first time the four signs of sickness, old age, death, and ascetic calm, the Prince Siddhartha, left home for the homeless state. He studied under the Brahman philosophers of the forest, the philosophy whereby consciousness is liberated from gross

sensualism to a divine sublimity in the intensely spiritual realms of *arupa brahma loka*, where consciousness is at rest for 84,000 kalpas. To the Prince Ascetic the state was not absolutely perfect. He found on analysis that germs of apperception (*sañña*) were not absolutely destroyed. Consciousness unfreed from apperceptions was not absolutely liberated. He who made the great renunciation why should he be satisfied with the contents of a spiritual existence where there were signs of decay ultimately. The philosophy of apperceptions He therefore abandoned, and went into the sylvan retreats of Uruwela in Magadha, and on the banks of the river Neranjara, He began those strenuous body mortifying exertions which he continued for six years. In the *Majjhima Nikāya*, *Sagāra Sutta* are given the descriptive details of the stupendous efforts made by the Prince. His body reduced to a mere skeleton, his physical powers gone, one day he fell down through sheer loss of vital energy, and remained unconscious for a time. The *yoga* of suspending breath, the fastings which won him the admiration of his fellow ascetics, as well as the exhaustion of his mental and physical strength, gave him no happiness, except pain, bodily weakness, and loss of consciousness. He abandoned *Asceticism* and bodily mortification for in them could not be found the way of Wisdom; and the way he thought must be in another direction. And He reflected that as a tender babe when sitting on the shade of the Jambu tree, on the day of the harvest festival, he experienced the bliss of joy free from passions, and the intuitional knowledge—*Satānu sārī vinnānam*—Came to him that the way of wisdom lies through joy and happiness. “*Eseva maggo bodhiyāti.*” The infant psychology of innocence and joy was established by the Ascetic Prince on that memorable day. The six years’ penance and mortification resulted in the great discovery of the Middle Path avoiding the extremes of *Kāma yoga* and *Atma kla matha yoga*. He condemned the former, which was a union of the mind with the enjoyments of the five physical senses, as low, vulgar, earthly, ignoble and without result; and the latter which was destructive to the development of a healthy organism as productive of pain, ignoble and without result. He through the *dhyana* methods discovered that happiness to be permanent must be free absolutely from *Avijja*—Ignorance, and in full possession of *Vijja*—Illuminating Wisdom. He discovered the Four Noble Truths and the Noble Eightfold Path.

The Blessed One denounced every form of belief that destroyed individual activity. Dependence on a god helps to destroy self reliance. A creator god has no place in the evolutionary scheme of the world process. The law of change is the cosmic law. The seasons follow the

law of change. It is called the *Utu niyama*. The seasons follow the cosmic process. It is unalterable. The seeds germinate and produce the same species. A mango seed germinates and produces a tree. It is following the cosmic law of *bija niyama*. Every cause produces an effect. It is the *Kamma niyama*. The development of certain exalted virtues when consummated produce a rare individual. That is the *Dhamma niyama*. These are fixed laws and no monster demon, or a creator god can alter them to suit his fancy. When men are in a state of ignorance and have not yet developed the analytical faculty, myth makers arise and promulgate certain erroneous theories. That a creator created a world out of nothing and made man out of the dust of the ground is one such myth; that the Creator has an external foe to contend against is another myth; that man fell through the diabolism of a demon is another myth; that future generations should suffer for the faults of the first parents is another myth; that the Creator will send his only begotten Son to save the world is another myth; that God became the husband of a virgin is another myth; that man can be saved by the shedding of blood of another individual is another myth; that evil committed can be atoned by means of prayer is another myth; that unless you believe that there is no salvation except through the grace of another individual is another myth; that whatever happens has all been predestinated by some creator is another myth; that causes do not produce effects is another myth. The followers of the Blessed One relegate all these myths to the limbo of oblivion. Individual effort based on righteousness produces good *Karma*, and the effect of good deeds no god nor demon can destroy. No priest, no mediator, no ritual, no animal sacrifice is needed to secure one's salvation. Individual happiness in a temporary heaven is not what a Buddhist desires to have. Heavens, Gods, Brahmas, Creators are all under the sway of the Immutable law of Change.

What the BUDDHA discovered was freedom, based on knowledge. Sorrow, suffering, grief, despair, lamentations, association with the unpleasant, separation from the pleasant produce sorrow. When giving birth to a child the mother feels the pangs of travail. When the child falls ill the parents show anxiety and sorrow. The black-haired youth is changed into an aged man. The youthful sunny nature has vanished never again to appear; and that causes grief. Can any one deny these facts. Sorrow does exist. This the BUDDHA proclaimed as a supreme Truth. Ignorance blinds man from seeing truth, and covetous desires bind him to things that attract his senses. Some wish to be born in an eternal spiritual heaven; some desire to be born in a material heaven

where pleasures are associated with the five sense organs. Some desire not to be reborn here or anywhere else. Personal ego desires are fetters. To destroy Ignorance one has to follow the noble Path. Ignorance produces Sankhâras. Not to know the law of change, and of cause and effect is Ignorance. The great discovery made by the Blessed One gave hope to man to make the earnest effort to destroy Ignorance. Ignorance leads to the generation of ideations or volitions. Man is a creator. He creates momentarily. These volitional tendencies are called Sankhâras. They are divided into two categories :—

1st Punnâbhi samkhâra, apunnâbhi samkhâras, ânenjabhi samkhâras (meritorious volitions, unmeritorious volitions, unproductive volitions).

2. Kaya samkhâra, vaci sankhâra, citta samkhâra. With each expiration and inspiration a volition is produced ; with each investigation a samkhâra is produced ; with each sensation and perception a samkhâra is produced. Samkhârâ connotes a karma. Ignorance and karma are interdependent. Parents, relations, friends are the results of karma. Karma gives rewards and punishments. Karma and Ignorance in the past evolved a new consciousness in this life. Where there is a consciousness in activity there is Name and form. Name (nâma) connotes feelings, perceptions, and volitions. Form (rupa) is the human organism, which when analysed is composed of disintegrating matter (pathavi) kept in motion by association with heat, (tejo) liquid (âpo) and air (vayo). Rupam Jirati—The material organism disintegrates, nâma-gottam najirati, the subjective immaterial nature never disintegrates.

In the human organism—nâma rupa—are the six seats of consciousness, viz, eye, ear, nose, tongue, body, and mind. Where the eye comes in contact with an objective or subjective form consciousness is awakened similarly with the other organs. Contact—phasso—is the cause of sensation (vedanâ); and sensation is threefold—pleasant, unpleasant and indifferent. Sensation produces tanhâ. Tanha is the craving desire, and is of three kinds: Kâma tanhâ, bhava tanhâ, vibhava tanhâ. Kâma tanhâ is the craving desire for sensual pleasures; bhava tanhâ for a continued heavenly existence; vibhava tanhâ for a cessation of existence. A pleasant sensation belongs to the category of kâma tanhâ, an unpleasant sensation to the category of vibhava tanhâ.

Tanhâ generates a fourfold upâdâna in the form of sensual pleasures (kâma); false, religious views (ditthi); ascetic superstitions (silabbata); and egoism (attavâda). Sensual pleasures, unscientific religious views, ascetic superstitions and egoism, individually creates karma for a future existence (Bhavo) in either of the three realms of Kâma bhava, Rupa bhava

and Arupa bhavo. The celestial sensual heavens form the Kāma bhavo, the worlds of the Brahma gods form the Rupa bhavo; and the worlds where only consciousness operates are the Arupa bhavo. In all these realms of existence there is birth, decay, death, grief, sorrow, lamentation, &c. To escape from the wheel of Ignorance and Craving desires there is only one way—*The Noble Eightfold Path*

ANAGARIKA DHARMAPALA.

RIGHT UNDERSTANDING.

(With Acknowledgments to the "Buddhist Review.")

It has long been the custom to place on the opening page of books treating of the Dhamma of the Buddha the ancient Pāli formula expressive of homage to the holy, the exalted, the supremely awakened One. The old time-honoured practice is eminently commendable, for who is there worthier the world's homage than He through whom has come to the mankind of this *kappa*, this era, the knowledge of Nibbāna and the Way thither?

But if it be well thus constantly to signify a grateful recognition of the bringer of the knowledge, surely it were no less well if with equal frequency mention were made of that wherein the knowledge consists, so that Teacher and Teaching might always be associated the one with the other and no opportunity given for mistake or misapprehension as to the meaning and function of either. Surely it were well if every leaflet, pamphlet, treatise, or book dealing with the Dhamma of the Buddha also bore on its first page in the boldest, most striking characters procurable, that saying in which the Buddha himself sums up the entire purport of his Teaching: "One thing only do I teach—Ill and the Ending of Ill."

"One thing only do I *teach*," He says; He does not say: "One thing only do I *know*." Quite the contrary: for upon occasion, as He was passing through a forest attended by a company of His disciples, He picked up a handful of leaves from the ground, and holding them out asked His followers then with Him which in their opinion was the greater, the bunch of leaves in His hand or all remaining leaves in the wide forest. The bhikkhus, of course, replied that the remaining leaves in the forest were greater in number by far than those their Master held in His hand. "Even so," was His impressive reply, "is that which

I have not told you greater far than that which I have told you. But what I have told you is sufficient unto Deliverance,—this namely : Ill its Arising, its Ceasing, and the Way that leads to its Ceasing.” Clearly then, in any discussion of the Buddha’s Teaching, whether by friend or foe, what must always be borne in mind is that which the Teacher taught only, to the exclusion of anything else that He might and could have taught; and what He taught was just the existence of a disease and its cure, the presence of an evil and the method whereby that evil might be removed ; nothing more.

The first of the eight divisions of the Path that leads to the Ceasing of Ill is called Right Seeing or Understanding, and in consonance with what has just been said as regards the essential nature of the Buddha’s teaching, this seeing or understanding is not any one of the thousand things the restlessly busy, the actively curious and contriving minds of men are only too apt to conceive it. To see and understand rightly in the Buddha’s sense of the words does not for instance mean to see and understand that the world is eternal ; no more does it mean to see and understand that the world is not eternal. The world may be eternal, and again it may not be eternal ; however the case may be, it has no bearing on the only thing with which the Buddha is concerned—Ill and its Ending. Neither, in the Buddha’s acceptation of the words, do seeing and understanding rightly mean seeing and understanding that the universe is finite. any more than it means seeing and understanding that it is infinite. The universe may be either the one or the other without in any way affecting the Buddha’s sole business—the relief, final and complete, of suffering.

Put in its most succinct, its briefest possible form, Right Understanding may be defined as the simple understanding that everything that has arisen, without any exception, has done so in dependence upon some immediately pre-existing condition, and that with the abrogation, the removal of this condition, the thing arising in dependence upon it is also abrogated, removed, ceases to be. Or, as the Buddha himself puts it, yet more briefly and succinctly : it is to see that “that being, this is ; that arising, this arises. That not being, this is not ; that ceasing, this ceases.”

This, of course, is only a particularly terse way of formulating the law of causation upon which the methods of modern physical science are based, for that science does not seek for causes in any real sense of the term, but only strictly speaking, strives to ascertain the antecedent conditions under which any given phenomena arise. The Buddha,

however, is something more than a physical scientist; and albeit His formula holds good of physical phenomena, of the sequence of change observable in physical matter, on His lips it embraces a wider and somewhat different purview. Concerned as He is only with Ill and its Ending, His definition of the law of causation is set forth only with reference to Ill. This Ill is Ill as felt and known by each man immediately, in his own person. Hence the understanding of Ill and its Ceasing and the application of the law of causation thereto, means the application of the law of causation to man and his various psychical states, to all human states of feeling and emotion and mentality. In other words, it means the understanding that such and such an Ill, undesirable state has arisen in dependence upon a certain foregoing state, and that with the ceasing of the antecedent state the succeeding untoward state will also cease.

What then is the cause of Ill, of the sum of suffering, the total mass of misery that in one form or another afflicts and distresses man? How comes it at all that man is subject to Ill? What, in short, is the immediately preceding condition following upon which Ill for living creatures comes to be? To this question the answer, the obvious answer is, that it is through his having been born that a man becomes subject to whatever Ill may afflict him. Had he never been born, Ill, of no matter what kind, could never befall him. A self-evident proposition! The immediately preceding condition, then, in dependence upon which the entire sum of suffering arises for living creatures is Birth. Seeing and understanding this, one sees and understands rightly; one is by so much possessed of Right Undestanding.

But our inquiry into the arising of Ill cannot stop here. That we have been born, have come into manifested life, is beyond denial the immediate cause that we are subject to all the ills that visit living creatures, and to the final pangs of dying and parting in pain from all we loved and clung to; but whence comes it that we have been born? We, and all creatures that come into life and fall heir to its ills, do so, says the Buddha, because of the existence of the huge, all-comprehending, and—so far as we can see—never-ending process of Becoming that makes, and in fact is, our world. Men are born into existence, so He teaches, because of the ceaseless action of the great process of Kamma (which is only another name for Becoming), an ever-present fact to be accepted with what grace we may, not to be explained away or rejected by any subtlety of reasoning, since it is the very world-process wherein we and all creatures and things at each moment of our existence are

involved beyond possibility of denial or appeal. To see and understand that this is so is a part of Right Understanding.

But through what arises this process of Becoming that in its ceaseless working brings to birth beings that suffer Ill? What is the fuel that sustains this mighty fire?—for to nothing so much as to a fire is to be compared the unceasing procession of cause and consequence that is our world, a fire constantly consuming and ever as constantly renewing itself, so long as is present any fuel upon which to feed. The answer is: The fuel that feeds the fire of Becoming and in its burning brings to birth each new being,—this fuel is Attachment, Cleaving, Grasping, that attitude of mind which cleaves to existential life as cleaves the snake to the prey it has seized in its jaws. For in the Buddha's view—and in that of all Indian thought, it may be added—the whole process of the universe of life is based upon *mind*, kept going by mind and its impulsions. The physical is always and only the manifestation of the mental; it is merely the mental made visible. That which is seen with the physical eye, which takes place in the external world of things perceived by physical sense, is only the belated outcome of what has already taken place in the inner world of things thought, of things conceived and formed in the mind. Already, in the past, mind has clutched at and held fast to its own objectified creations, things visible, audible, gustible and so forth: and that clinging and cleaving, now in the present takes visible form as a fresh being bound by that same cleaving upon the wheel of birth and death. It is the attachment of the mind in a former existence which has maintained the process of Becoming as that process now expresses itself in the birth of a new creature. This to see and understand is another part of Right Seeing and Understanding.

And where does this Cleaving that feeds the flame of Becoming take its rise? The Buddha's reply is; Such cleaving arises through Craving, through the thirst of the mind after the objects of sense; because of this eager Craving, which is even as that of the snake for the bird it finally snatches and holds, does the mind come to seize and cleave to the things of a sense world. The seeing and understanding of this is another part of Right Seeing.

And how does this Craving arise? Upon what does it depend for its coming to be? As is easily seen, Craving is made possible by and arises directly from the fact that there is such a thing as sensation. Only because there is an affection of the various organs of sense by the objects of sense corresponding to them, only because there is an

agreeable stimulation of the sense organs by pleasurable delightful sights and sounds and odours and savours and contacts and ideas,—only because of this does craving for these pleasure-giving objects arise. Thus seeing and understanding, again one is possessed of Right Seeing, of Right Understanding.

But how does the thing called sensation come to be? The answer is: Sensations come to be through contact between sense-organ and corresponding sense-object whether as in the case of touch that contact be immediate, or only mediate, as in the case of sight, for without such contact sensation could never arise. To see this again is to see rightly. to have Right Seeing.

And what makes possible this contact between sense and object of sense? The answer given is: Contact is possible between each of the six senses (mind being classed as the sixth sense) and their corresponding six classes of object (ideas, corresponding with mind, making the sixth class), because of the existence of senses, of objects of sense. In the strict analysis we are here pursuing, this obvious step, for all its obviousness, may not be omitted. This understanding also belongs to Right Understanding.

But how have the six senses and their corresponding classes of objects come to arise? The answer to this is: The six senses and their corresponding objects arise in dependence upon subject and object. That is to say: Because of the existence of the great line of demarcation which separates off all that that is into subject and object, there exists this lesser division—senses, and things which affect those senses. The distinction of sense and sense-object, in effect, is only a variation of the larger, all-inclusive distinction, subject and object. This to see and understand pertains to Right Understanding.

And upon what depends the existence of the distinction, subject and object? The existence of subject and object depends upon the existence of consciousness, is the Buddha's reply. Consciousness is that which makes possible the distinction between subject and object. All consciousness is consciousness of something; hence arises the distinction between knower and thing known, between perceiver and thing perceived—in a word, between subject and object.. To see and understand this constant dependence of the fact subject and object upon the fact consciousness is another constituent of Right Seeing and Understanding.

And what is that upon which depends the arising of consciousness, the real starting point of any new individual, of any new subject or—as

the Buddha calls it, and as it ought rather to be called—subject-object seeing that there never is and never can be a subject without an object, just as there never is and never can be an object without a subject, subject meaning nothing more than the condition of the perceiving of an object, while object means nothing more than the condition of being perceived by a subject? The answer which the Buddha provides to this important question is: Consciousness, the nucleolus around which crystallises the new being that is arising, comes to be by reason of the life-affirming psychical activities of the being in this particular causal series which last appeared upon the stage of visibly manifested life. These activities, according to the Buddha, reach over from that existence into the present not in any wise as a travelling entity but rather as a communicated vibration, a transmitted impulsion which takes present shape and form—so to speak—as the consciousness of the nascent individual of the present. To see and understand this arising of a new consciousness, a new “individual” as taking place in dependence upon, by reason of, the life-affirming activities of the “individual” which preceded it in the same line of cause and consequence—this again is to see and understand rightly.

But how has this life-affirming activity come about? What is that upon which depends the arising of the activity that results in the formation of a new conscious being, and all the limitation and consequent imperfection and Ill involved in the existence of such a being? To this last pertinent question the Buddha replies; Life-affirming action and all it involves of subsequent Ill arises through Avijja, comes to be because of Ignorance. The ignorance, however, that here is branded as the source of the Sequence of Ill is no vague, vast something hid in the dark womb of the past, no huge, primeval chaos or “old night” conceived of as mother of this or any other cosmos. Such a conception of Ignorance, Source of Ill, compared with the Buddha’s is as the fancy of a child set beside that of a grown man. The child loves the vague and the mysterious; the man prefers the definite and intelligible. And so it is not in any imagined inchoative past but in the actual, palpitating present, the present that is always coming to be with each fresh moment, that the Buddha bids us look for the fount of things. And the ignorance with which alone He seeks to deal is ignorance as it is found here and now in living beings,—ignorance of Ill, ignorance of the root of Ill in Craving, ignorance of the ceasing of Ill through the ceasing of Craving, and ignorance of the path that leads to the ceasing of Ill; all four of them, ignorances found where they always have been found and always

are to be found; in the ever present *now*. Not in any kind of excogitated cosmology but in the data supplied by a closely analytic psychology does the Buddha find the light. He has to throw upon the origin of imperfection we call a world. And this to see and understand, once more is to see and understand rightly.

Here the tracing out of the Sequence of Ill comes to an end. Further than this we cannot hope to go, for this ignorance *we are*. Each living creature that walks the earth is only another example of this ignorance corporealised, made visible, given "local habitation and a name," and to attempt to get behind it were as vain as to seek to climb a height by mounting upon one's own shoulders. Here only one thing is to be done—without delay to set to work and remove the ignorance that is productive of the undesirable thing. For, where ignorance of Ill is removed, where knowledge of the Ill of limited, imperfect existence is fully come, there all motive for life-affirming action is withered at the root, and so all such action comes to an end. But where life-affirming activity is wholly at an end, consciousness, the central nucleus of a "self," of a fresh being, no longer can arise. Where consciousness does not arise, subject and object are not to be found, for these are only the inseparable corollaries of consciousness. Where subject and object are not, the six senses and their corresponding fields of action, the six classes of sense-objects, have no existence, since they are nothing but an expression of subject and object. Where senses and sense-objects do not exist, there can be no talk of contact taking place between them. Where there is no such contact there can be no sensation. Where there is no sensation of any kind, no craving, there no thirst for pleasurable sensation can arise. Where no craving for sensation arises, there can be no grasping at, no clinging to sensation, or to objects, the external agents in sensation. Where there is no grasping, no clinging to sensation or sense-objects, there the process of Becoming is deprived of its motive impulsion, and so comes to an end. And where there is no more Becoming, there is no more birth and no more of all that follows birth to beings born—pain, distress, disease, old age, and death. Thus in strict logical sequence does Ill come to an end through the ending of Ignorance, and whose sees and understands this, he see and understands rightly.

And the final component of Right Understanding in respect of Ill is to understand that its untoward chain of succession is broken. its several links sundered and destroyed for ever by the following of the Excellent Eightfold Path made known by a Buddha.

These then are the four chief elements that go to make up Right

Understanding—the understanding that here is Ill; the understanding of the sequence in which that Ill arises; the understanding of the sequence in which that Ill is caused to cease; and the understanding of the Path through which the sequence of Ill is caused to cease. But it is not given to any of the sons of men to attain to a full and complete measure of this understanding upon the first occasion of its being put before him in words. The approach to fulness of Right Understanding can only be gradual, proceeding by slow degrees from a bare intellectual assent to the truth of its terms, to a conviction of the whole man that the case veritably is as said and the final absorption of the being of the man himself in the truth he has realised. Such absorption is really the goal towards which the Buddha's teaching points the way, the final achievement of him who follows that way to its ultimate end. Needless to say, that end can only be reached after long effort along the road that leads thither. And one of the stages along this road is that elementary measure of Right Understanding which consists simply in understanding what is evil and what is good—that is to say, what is that course of conduct which thwarts, hinders, retards progress towards the deliverance of the mind from attachment to existential life, and what is that course which promotes, conduces to, makes for that deliverance; as also in understanding what is the root that nourishes these two modes of behaviour, from what root springs that mode of behaviour which hinders deliverance, from what root grows that which helps towards it.

Whoso has attained to this initial measure of Right Seeing and Understanding, he sees that killing and stealing and lying and lasciviousness and the drinking of strong drinks are things that present obstacles and hindrances upon his path towards deliverance from Ill, he understands that they clog and hamper his feet so that they scarce can move forward upon that path; and so seeing, so understanding, he eschews and shuns them to the end that his progress towards the goal may not be uselessly delayed. Such an one also sees the root that nourishes these hindering evils, understands that it has three shoots or sprouts:—First: Selfish Craving, the desire to have and to hold for oneself alone. Second; Hatred, Anger, aversion to one's fellow creatures in any of the manifold forms such aversion may assume. And third; Delusion, the delusion that one is possessed of a self separate and distinct from that of every other creature; which delusion may be said to be the shoot that bears the other two, since craving to possess for self and hatred of others than self obviously are possible only where reigns the delusion that there exists a separate self.

And the man who has attained to this earlier measure of Right Understanding, he also understands what is good, what is that which makes for deliverance from all Ill. He understands that it consists in abstaining from killing and stealing and lasciviousness and lying and the drinking of drinks that take the wits away, and shapes his life accordingly. He likewise sees and understands that the root of good, the root of all that makes for liberation, for freedom, for salvation from suffering and distress, lies in selflessness, in the cessation of all longing and striving for self alone; in love to all that lives, ceasing from every form of hatred and ill-will; and finally in wisdom, in clear-eyed perception of the utter baselessness in truth or fact, of the notion of separate selfhood. He sees and understands that in this clear-eyed perception, *once in such wise attained that never again can it be lost*, lies the sure source of all deeds of kindness and good-will, all deeds that have for their object, never the heedless aggrandisement and gratification of self alone, but always the good, the advantage and benefit of others simultaneously.

Such Right Understanding as this when come to full fruition, become realisation, even as the other, is the last achievement of Buddhist effort; it too means and is final deliverance from the round of birth and death. And it also is to be realised through an approach made up of many slow and gradual stages. At first glimpsing but faintly, comprehending only dimly what deeds are good and what deeds further and what delay his deliverance, a man begins, half-heartedly it may be and by no means at all times, to endeavour to do only such deeds as are good and to shun those that are evil. The effort put forth is not very great, so that the result achieved is not very great either; but such as it is, it is not without its due effect. The slight degree of success in right doing, thus achieved reacts upon the slight degree of Right Understanding that led to the effort made in that direction; in duly corresponding slight measure it strengthens and clarifies that understanding, makes what was little a tiny degree less little, makes the little to be somewhat more. And now with Right Understanding thus in some small measure become clearer and stronger than it was before, the next effort of the man towards good and away from evil is by so much a less half-hearted, a more vigorous and determined effort, and hence achieves a greater degree of success. This success again reacts upon the understanding so as to clarify and strengthen it yet more, and again the understanding thus endowed with this fresh accession of clarity and strength makes possible a still higher degree of effort after right conduct. The whole

procedure is like that of the cleansing of hands or feet. "As hand washes hand and foot washes foot," says a Sutta, "so right conduct is purified by Right Understanding and Right Understanding by Right Conduct." Thus on and on these twain, Conduct and Understanding, by the mutual strengthening influence of each upon the other, gain depth and fulness in increasingly larger degrees until at length the highest possible degree of both is reached, the supreme summit of Right Understanding attained, and the mind delivered "with the deliverance that comes of wisdom"; that which in its feeble, elementary beginnings was the first step upon the Path, having become in its final perfection the last step the winning to the goal.

Thus from lowliest levels does the Path lead on to the loftiest heights. Thus may each man, just where he is, and as he is, begin to take those steps which, only maintained and persisted in, will bring him at length whither all the great and noble of the earth have made their way. For they too once stood where we now stand in the climb up the mound of perfection. But by patient, continuous endeavour they have attained; and even so we also may attain through the perfection of Right Understanding.

SILACARA (BHIKKHU).

Some Practical Aspects of Buddhism.

The life of a true Buddhist consists not in abstract speculation but in actual practice. He who conducts his life in accordance with the principles of the Dhamma is said to be the sincerest worshipper of the Lord Buddha. The Rules laid down for the guidance of the lay followers are to be found in *Gihivinaya* (Rules for the Laity). Not even the most up-to-date social principles are found to run counter to those propounded by Him some 25 centuries ago. The evolution of the modern social standards has out-grown many a theory and a great deal of social gospels preached and postulated by different philosophers since the world began. But the rules set down by the Lord Buddha are not less practicable to-day than in days they were first made known. The explanation for this is to be found in the broad and wide comprehensiveness of the Law itself. The Lord Buddha had enough experience and far more insight to understand the human nature in all its various and complicated intricacies. Hence the secret of direct application of his principles to life.

The most important part of Buddhism is that part in which the way to Higher Wisdom is set forth. Here again the Hire Wisdom is also to be obtained by constant practice which is only a direct method of applying those principles as set out in the Dhamma. These principles are not to be taken because they are given in the Dhamma. The Lord Buddha has laid great stress on this very important point. He does not want you to believe anything on the ground of its being old or customary or written in sacred books (or for a matter of that in any book) or handed down from your forebears or believed by the learned. Any one of these as a criterion of belief may be classed as belonging to mentally imbecile. Every thing is to be taken on its own merits; first you must subject it to a thorough analysis and see if it could be reasonably accepted as Truth. This is to be done by practice and a process of intuition called meditation. For instance the Four Noble Truths: the existence of sorrow, the cause of the existence of sorrow, the cessation of sorrow and the path leading to the cessation of sorrow, are to be understood and not to be believed in. When one has thoroughly grasped the Four Noble Truths one is supposed to be enlightened on four cardinal points concerning life. The existence as a result of clinging to the impermanent as permanent and eternal is a sorrow and it brings sorrow. Knowing this to be true one has to go deeper and see the cause of this clinging. Here one arrives at the doctrine of ego, the self as conceived to be a separate entity from the world. The soul-theory which teaches that there is something divine and eternal in man is treated to be an illusion that makes you so miserable by clinging to something that has no permanent existence. This is by the way one of the subtlest points in Buddhism that presents so many doubts and difficulties to the uninitiated and to the soul-ridden west. The only way to understand this clearly is, first, get rid of all your prejudice and preconceived ideas, making mind ready to receive any new impression without producing a shock. Then apply yourself to a thorough introspection until you see there is nothing to darken your intellect. Contemplate on the component parts of body and mind and the manifold ways in which they act in relation to one another. Continue this practice and one day you will be surprised to see yourself completely disillusioned of the existence of a separate soul-entity.

Knowing as you do the cause of the existence of sorrow now you proceed to understand the cessation of sorrow. This must be done by a counter practice of happiness and happiness is the direct result of cultivation of love and sympathy towards all beings. The more you

cultivate love the more will be the happiness you derive from it. Here the meditation stands in good stead as it does everywhere else. The outward man is only a direct manifestation of what is going on in his mind; so if love is started from within, from mind itself, it will no doubt result in happiness.

The last of the Four Noble Truths is the Path leading to the cessation of sorrow. This is the most important inasmuch as a clear knowledge of this will help you to see the futility of clinging to existence. For this the Lord Buddha has prescribed an Eight-Fold Path. It consists of Right View, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration of mind. This Noble Eight-fold-path is not a long and narrow path to walk step by step but is a short and straight exit to go through at once. The first two may be classed as belonging to feeling and the next four to physical strength or operation when the last two pertains exclusively to mind. Therefore all these things are necessary to be practiced simultaneously and none of them should be neglected while one is practised. The neglect of one will be a drag on the path to enlightenment. These are all of one group and should be cultivated at once to get nearer to the Higher Wisdom.

The Higher Wisdom of the Buddha is a state of mind to be attained as we pointed out at the beginning by constant practice and perseverance. There are seven characteristics of wisdom (Bojjangas) which are at the same time a means to attain wisdom. Satti Sambojjanga, Ever Alertness; Dhamma Vicaye Sambojjanga, Analytical Inquiry; Viriya Sambojjanga, Perseverance; Piti Sambojjanga, Joy; Passadi Sambojjanga, Serenity; Samadhi Sambojjanga, Concentration or Peace of Mind; and Upekkha Sambojjanga, Equanimity or Equal Mindedness.

These things though written one after another on paper are not to be practiced in the same way. They are to be understood and practiced at one and at the same time; because they are all interdependent and act collaterally in developing the mind. The Right View is a result of the practice of seven Bojjangas and one who walks in the Noble Eight Fold Path can easily grasp the meaning of the Four Noble Truths. The understanding of the Four Noble Truths leads to wisdom, the characteristics of which are the seven Bojjangas. This is how these principles help one another and contribute towards the proper cultivation of mind.

Prof: E. J. MILLS,

President of the Buddhist Society of Great Britain and Ireland.

Edmund James Mills was born in London, Dec. 8th., 1840. When he was a year old his parents removed to Cheltenham; and it was at the ancient Grammar School of that town that he received his early education, which was partly scientific and partly classical in character. In 1858 he was elected to a scholarship at the Royal School of Mines, London, and took the Technical Diploma of the School in due course. Subsequent Academic events were, passing the B. Sc. degree, London, (1st div.) in 1863 and D. Sc., in 1865. He became F. C. S. in 1862; F. R. S in 1874; and was one of the Founders of the Institute of Chemistry, the Society of Chemical Industry, and the Physical Society, of London. He held for twenty-six years the Chair of Technical Chemistry in the Royal Technical College, Glasgow. Dr. Mills has published a long series of original memoirs, dating from 1860 onwards, the general drift of which has been decidedly dynamical rather than statical. For 'constitutional' chemistry he had always a distaste. His chief experimental discoveries in pure science have been Electrostriction and Chemical Repulsion; on the theoretical side, a simple mathematical connection between boiling-point and melting-point and composition. He has also placed the connection between the 'atomic weights' of the elements on a definite basis of great numerical accuracy. The University of Glasgow awarded him the honorary degree of LL. D. in 1901.

In 1867 Prof. Mills married Amelia, daughter of the late William Burnett, of London, by whom he had sole issue in 1869 Edith Mary, who died in 1884. A volume of poems in his child's memory appeared in 1895.

Prof. Mills returned to London in 1901, owing to incipient *malaise*, and found the Athenæum Club, to which he had already been elected, a very welcome resource to him. One day, while passing through Bury St., his attention was arrested by a Buddhist book-shop, which he immediately entered, and where he purchased a few items from Captain Rost, who was then in charge. He had not read very far in the dhamma, before he exclaimed, why, this is what I have always believed! And so he at once became a member of the young Buddhist Society then forming. Readers of the Buddhist Review will know that he has been a Member of Council from the first,—its Chairman,—and a Vice-President. He is President-Designate for next Session.

A portrait and signature appear in the present number.

CORRESPONDENCE.

22, Frere Road,
FORT, BOMBAY,
8th April, 1914.

The Editor,
The "Maha-Bodhi Journal,"
Colombo, Ceylon.

Dear Sir,

Kindly allow me a space in your widely-circulated Journal to express the *important and remarkable news*, to be read by the Subscribers of yours which, appeared in an English newspaper by name "ADVOCATE OF INDIA" distributed on the 4th inst. in BOMBAY.

Burma Legislative Council.

PREVENTION OF IMMIGRATION OF MENDICANTS DISCUSSED.

SIR HARVEY ADAMSON'S SPEECH.

RANGOON, April 3.

"At a meeting of the BURMA LEGISLATIVE COUNCIL held at MAYMYO to-day under the presidency of the Lieutenant-Governor, the Hon'ble Mr. Keith presented the report of the Select Committee on the Bill to make provision for the levying of Harbour Conservancy dues upon goods in outports of BURMA. The Bill was passed with certain minor alterations.

"The Hon'ble Mr. Maung Pe then moved that this COUNCIL recommends to His Honour the Lieutenant-Governor that steps should be taken to prohibit immigration into BURMA of deformed, crippled and diseased persons and other professional mendicants. Several speakers spoke on the subject supporting the mover's proposal.

"The Lieutenant-Governor in winding up the debate on the resolution sympathised with the object of the resolution and said that there was no doubt whatever that the presence of Indian professional mendicants in RANGOON was a most disagreeable nuisance. If they were foreigners they could expel them summarily. But they were not foreigners, they were fellow-Indian subjects, and the Hon. Mr. Arbuthnot

had clearly explained how impossible it would be to legislate so as to exclude them from any single province of the Indian Empire. But if they were not going to prevent them from having access, they could at least render them innocuous when they were here, and deter them from coming to the province. The provisions of RANGOON Police Act were very drastic and if they had been ineffective it was the fault not of the law, but of the police, and of the magistrates who had not enforced them with sufficient strictness. If the meaning of the resolution was that Government was to undertake legislation in order to exclude these undesirables, then it was quite clear they could not accept it because it had been shown that legislation, either to exclude them or to prevent steamship companies from bringing them in would be quite impracticable, and would not for a moment be consented to either by Government, or the Secretary of State. But, His Honour was prepared, and intended to take steps to see the provisions of the RANGOON Police Act more strictly enforced, and was also prepared to see what could be done to obtain the operation of the shipping companies in excluding these undesirables. In other words, he was prepared to accept the resolution of Mr. Maung Pe as proposed on the understanding that it did not commit Government to legislation. He was thankful to the Hon'ble Mr. Maung Pe for having brought this matter before the COUNCIL. It was a really important matter, and good would result from the discussion that they had. If Mr. Maung Pe would present the resolution in the meaning he had attached to it, Government would be prepared to accept it.

Mr. Maung Pe :—Yes, Your Honour.

The resolution was carried.

The Hon'ble Mr. Keith then presented the budget, stating shortly that there was no change made in the figures of the revised financial statement.

The COUNCIL adjourned till Monday."

I am, &c.,

Sgd. U. EGGAWANTHA.

[We do not believe that this law applies to pilgrims or Buddhist Priests.—Ed., M. B. J.]

NEWS AND NOTES.

Buddhist Activities in Burma.

Writing from Burma Mr. C. G. S. Pillay says on the above subject "The outlook in Burma is not so bad. We have a Buddhist school here; we have a Y. M. B. A. It was in a moribund state but we have decided to resuscitate it. The "Burma Critic," "the Sun," are doing good work in the cause of Buddhists and your countryman, Mr. Singham, has taken the newspaper, "Burman" in Rangoon. There are other associations springing up."

The adherence of the Burman to the religion of the Lord Buddha has all along been steady and tenacious. In this instance it has been doubly so inasmuch as "after all the Christian Missionary's efforts to convert is absolutely childish. They have the backward races and some who have mercenary or other motives go to Christianity." This last is of course a very unsatisfactory state and should be resisted with all might. Burmans should, as we have often pointed out in these pages, be united and repel this aggressive policy of the Christian Missionaries who are taking unfair advantage of availing themselves of the credulous illiterate section of the Burmese population.

The public opinion of Burma seems as though requiring a great deal of galvanising and this should be done by educating them to understand the fact that "in spite of great mineral resources the Bureaucratic government does but little." It is a pity that the educated Burmans are not active enough in performing their duty towards their own nation: The most essential factor of a body-politic is an enlightened public opinion and this seems to be conspicuous by its absence in Burma.

Obituary

The death, of the K. Sri Piyadassi Sanganayaka Maha Thero of Asgiri Maha Vihare, Kandy, in the ripe age of 85, which occurred on the 16th inst. removes another Venerable and pious Bhikkhu from the world of active life. He was appointed Sanganayaka in 1893, and in addition to this he was the High Priest of Mutiyangana and Wijesundrarame of Asgiriya. His body was cremated on the 20th Wednesday. Though we feel sorry at the death of such a conspicuous figure we have to be genuinely grateful for the amount of useful work he has done and for the saintly life he lead in his mundam existence—
Anicca sankara.

**The late
Mr. J. E. McGillvray, M. A.**

The news of the tragic death of Mr. J. E. McGillvray, Principal of the Maha Bodhi College, on the mid-ocean between Bombay and Rangoon, reached us on the 15th April. Mr. McGillvray came out to Ceylon early in last January and assumed duties as principal of the M. B. College where he was doing excellent work. In addition to his M. A. degree he possessed high qualifications in science. He possessed extensive learning and under his untiring perseverance the College was remarkably improving; but alas! all was nipped in the bud when just after closing school for last vacation he left for Rangoon to pay a visit to his sister.

It seems that in midsea the captain of the ship in which he was a passenger found the door of Mr. McGillvray's cabin bolted from within. On further inquiry it was found that Mr. McGillvray had fallen overboard. This is the sorrowful ending of a young man of thirty with a brilliant career before him. We record this unexpected death of Mr. McGillvray with deep sorrow and extend our heartfelt sympathy to his bereaved relatives.—Anicca Sankara.

The Anagarika Dharmapala.

The Anagarika left for India at the beginning of this month and is engaged in his missionary efforts. The Wesak festival in Calcutta was solemnised on the 8th inst. by Anagarika and was attended by Buddhists and distinguished Hindus. The present popularity of Buddhism in India and the favour with which it is looked upon by the educated section of the Hindu community are solely due to his unrelenting perseverance. The Anagarika left for Chittagong on the 15th inst. on a lecturing tour which we trust will lead to a great deal of enthusiastic activity.

**The Opening of the
Ayurvedic Hospital.**

We published in a previous number the report of the inaugural ceremony of Mallika Bauddha Santhagara (Assembly Hall), the property of the Anagarika Dharmapala who has placed it at the disposal of the Buddhists of Ceylon. As was announced the idea of an Ayurvedic Hospital will be materialised in a short time. A conference of Ayurvedic Physicians will take place on the 5th proximo when, it is hoped, certain definite lines of action will be arrived at. The object of the opening of this hospital is to provide the children of the poor with treatment on Ayurvedic lines.

A Donation.

We have to record that out of the annual charity bequest of the late Mr. Simon Hewavitarne a sum of three hundred rupees has been forwarded for the year 1914 to the Maha Bodhi Society, Leipzig, Germany, in aid of the publication of the Society's Journal.

Acknowledgments.

We have to acknowledge with thanks the receipt of the Indian Review, the Bengalee, The A. B. Pathrica, The Burman, The Theosophist, The International Theosophical Chronicle, The Indian Mirror etc. Also a copy of the inaugural issue of the Indian Agricultural World is received with thanks. The aims and objects of this latest acquisition to the magazine world are to promote the agricultural interest in India and as such it deserves the widest circulation.

Maha Bodhi Anniversary.

The Anniversary of the Buddha will be celebrated on Sunday the 10th May 1914 at 5 p. m. in the Komalesveranpet Branch of the Maha Bodhi Association at No. 12, Venkatachala Achary Street.

PROGRAMME.

1. Music at 5 p. m.
2. Refreshments at 5-30 p. m.
3. Songs in Praise of the Buddha.
4. Anniversary Address at 6 p. m.

M. SINGARAVELU,
President Founder.

M. ADIVELU,
Branch Secretary.

Maha Bodhi S. Beach,
6th May, 1914.

The Life and Teachings of Buddha.

BY THE ANAGARIKA DHARMAPALA.

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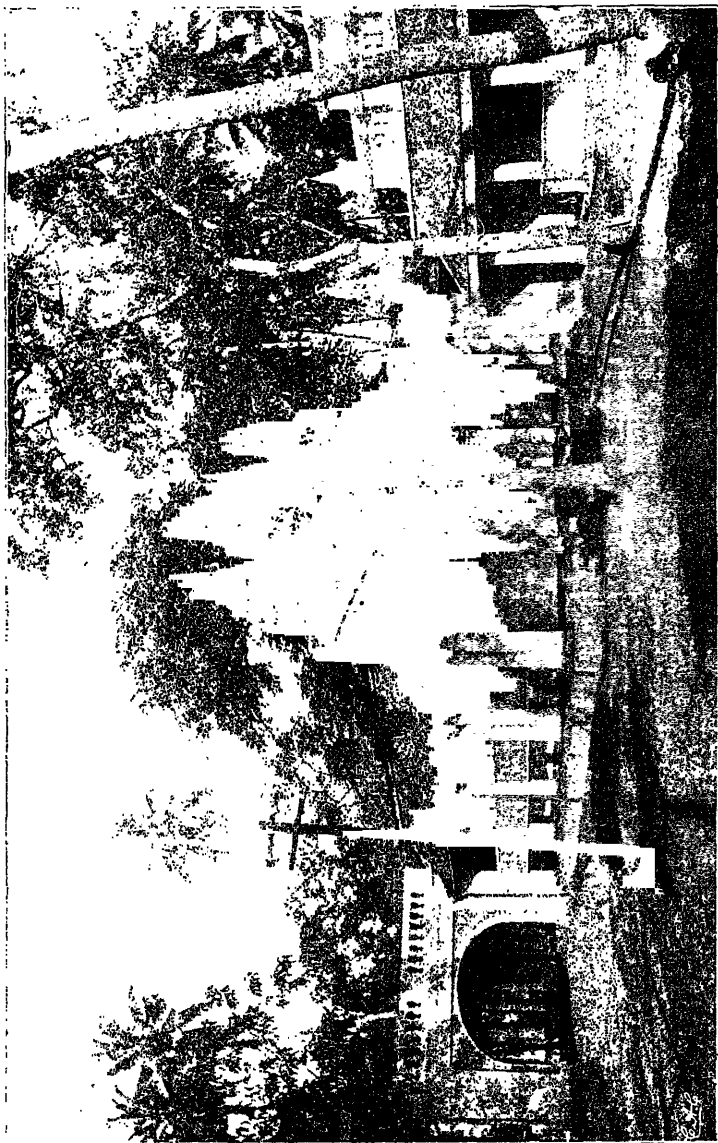
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MALLIKA SANTHAGARA :
GIFT OF THE ANAGARIKA DHARMAPALA TO THE BUDDHISTS OF CEYLON.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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2458 B. E.
1914 A. C.

No. 6.

Buddhism and Western Thought.

A COMPARISON BY W. T. STACE.

THE author is a Police Magistrate in the island of Ceylon. It is difficult to understand what prompted him to write on Buddhism without having made an effort to study the subject. It requires years of serious research to comprehend the complexities of Buddhist psychology. It is a waste of energy to write on a philosophical subject of which the author has made no serious effort to comprehend the intricacies. Of all religions Buddhism is the most difficult to understand, especially by those who are given to the study of metaphysics.

In Buddhism there is no metaphysic, and there is no room for speculation. When any one makes the attempt to compare Buddhism with any other animistic religion he lands in a bog. Christianity, Islamism, the many phases of Hinduism, Zoroastrianism, Jehovaism or Judaism are animistic. There can be no comparison between a stone and a diamond.

The contents of the book are as follows:—General Characteristics of Eastern and Western Cultures. The Soul Theory in East and West. Spinoza, Schopenhauer and Buddhism. Fredrich Nietzsche and Buddhism. Difficulties in Buddhism. Buddhism and Christianity.

It is a pamphlet containing 62½ pages of speculative imaginations of a man who has no more right to stand up as a critic on Buddhism than an unskilled labourer to criticise Edison or Crookes. But the world is full of half-insane people, and of all countries in the world,

Ceylon contains the largest percentage of half educated adventurous Britishers, who care more for mammon than religion. Ceylon is a land where the British Planter, and Missionary have very great influence over the bureaucracy. Many Civil Servants are sons of Padres. What Mr. W. T. Stace was in England we do not know. What especial Oriental subjects he had studied while in England we are not aware of. In a land where there are no birds of plumage the crow is considered a beautiful bird. In Ceylon scholars are very rare. Half educated ecclesiastical imbeciles we have by the hundreds. In no other country does the missionary revel in such luxury as in the land "where every prospect pleases." The Missionary, the Planter and the British Bureaucrat form the Christian Trinity in Ceylon. The illiterate native is caught in the net of the Established Church of England. There are Anglicans, Methodists, Wesleyans, Baptists, Presbyterians, and Friends who run the Christian show; there are padres of the Roman Catholic church hailing from Ireland, France, Belgium, Germany, Italy, Canada and Australia. Ceylon is the paradise of the Jesuits. The half educated native boys are fed on ecclesiastical pabulum by the missionaries, and in a country where there is not one college wherein the higher grade of English education is given, the harm done to the youth of Ceylon is terrible. The Government officialdom being favourable to Planter-Missionary development, it is useless to expect anything beneficial to the development of the larger consciousness of the Buddhist Community.

The unscholarly European takes to Christianity as the duck to the water. Christianity is an Asiatic Arabian cult. It had no especial merit, except that it was acceptable to the slave and the starving poor, inasmuch as it preached a heaven after death for those who were starving here; and it gave delight to their hearts inasmuch as it gave an eternal hell of fire and brimstone after death to the rich who were living in luxury. This Asiatic animistic cult, this superstition that gave hope to the low born, three centuries after the alleged crucifixion of Christ, became the religion of a decadent empire. Politics and religion intermingled and ecclesiastical Papal Christianity was born. Christ had no place to lay his head on; he was a peripetetic mendicant preacher; a prophet who saw within his life time the destruction of Jerusalem, and the end of the Jewish race, and he preached a doctrine of utter renunciation of all things of this world. This ascetic religion became under the papal hierarchy the greatest vehicle of ecclesiastic power which it used for the retardation of human progress for more than 15 centuries, keeping Europe in a state of wretched penury and hygienic darkness. From the back wash of Asia went forth Moses and Jehovah,

Jesus and Paul to enlighten the savages of Europe. Horeb, Senai, Euphrates, Ararat, Egypt, Red Sea, Assyria, Ninevah, Babylon, Persia, Jerusalem, Jordan are the names that have been known to European Christians. With Asiatic stories and superstitions they have been fed for more than ten centuries. Had not the Arabian Jehovah discovered Moses there would not have been Christianity to-day. The Westerns speak with supercilious insolence of Asiatic religions and Asiatic thought, but they are fed from their mother's milk with the rejected dross of Asiatic superstitions. No Asiatic, not even a Moslem, would accept the utterly absurd myth that Jehovah created man out of the dust of the ground. Mohammad improved the story by adding a little fire to dust to create man. What is there in Christianity that is purely Western?

For full 15 centuries Asia was full of activity. From the time of Nebuchadnezzar to the time of the birth of Islam Asia was the home of virile races. Alexander of Macedon came to invade Asia. He crossed the Indus; but each of his soldiers found that the Indian soldier was more than a match to him, and instead of marching Eastwards, he turned his face Westwards to die in Babylon at the age of 33. We should not forget that centuries before Alexander attempted the invasion, there had been a continuous trade communication between India, Greece, Egypt, Babylon and Assyria. Long before the birth of Christ Buddhist ideas were transmitted to Greece and the Ionian Islands and Egypt. The Asiatic virility had continued to exist in Persia, India and Central Asia till it was destroyed by the Moslem iconoclastic robbers in the eighth and ninth centuries. The Asiatic virility lasted in China till it was destroyed by the savage sea-wolves, who came from Europe to plunder in the eighteenth and the early decades of the 19th century. These sea wolves, sons of sea wolves, what cruelties did they not commit for the sake of gold!

Christianity as an Asiatic superstition, rejected by the civilized races of Asia, became the religion of the ferocious vandals of North Germany. If these vandals were civilized by the influence of the Asiatic creed, there is hope that when the time comes Europe will listen to the Gospel of Love and Wisdom. Christianity is half Semitic. Jesus was half Jew and half Hittite. He taught a hotch potch mixture of Judaism, Brahmanism and Buddhism. With the spread of modern scientific knowledge, Christianity with its unscientific doctrines of creator, hell, soul, atonement, will be quite forgotten. With the expansion of knowledge Europeans may come to know more of evolution, of the laws of causation, of the changing nature of all phenomena, of the divisibility

of matter, of the progressive nature of the animal and human consciousness, then will Buddhism meet with a sympathetic reception. Modern science is a death blow to ecclesiasticism, to priestcraft, and on the expansion of scientific culture depend the larger growth of the Western consciousness. For over three hundred years Europe has been rubbing shoulders with Asia; but the contact of the European had not been pleasant to the tender skin of the Aryan Asiatic.

Mr. W. T. Stace is full of contradictions. He started to paint a picture, he began well; but he found that he has to calculate the prejudices of the would be purchasers. He begins thus:—

“Buddhism is a vastly superior system to the hotch potch of monstrosities, absurdities, and crude barbarisms, which compose Christian theology.”

Mr. Stace throws overboard all the useless lumber of Christian theology. To compare Buddhism with the barbaric theology, he says, is not fair. So he takes Western metaphysics to compare with Buddhism. He begins with the Soul Theory and gives very briefly about the ideas of Heraclitus, Hume, Kant, Fichte and Hegel; and also about Spinoza, Schopenhauer and Nietzsche.

In chapter VI, p56. Mr. Stace writes: Buddhism is the diametrical opposite of Christianity in every fundamental idea, and any resemblances that exist are purely superficial. Judaism resembles Christianity. Mohammedanism resembles Christianity. But Buddhism is the incarnate contradiction of Christianity.

On page 58, he writes:—

“Buddhism alone, among the religions of the world is in itself a great system of philosophy. It is the only religion which bases its claim to belief purely on reason and never appeals to revelation or authority.”

“The whole of the abstract theory of Buddhism was thought out by the giant mind of Gotama himself. But the abstract theory of Christianity that is to say of its theology, was totally absent from the teachings of Jesus, and had to be supplied by such relatively inferior men as the Apostle Paul..... With its priests and confessors the Christian Church has become a parasitical growth on civilization, a sort of poisonous fungus which chokes freedom and sucks vitality. So that while Buddhism lasts, Christianity is no longer extant. It died nearly two thousand years ago. In its place we have had Paulianity ever since.”

“In Buddhism alone among creeds we are freed from the incubus of a personal God or Gods. This by itself constitutes Buddhism philosophically the greatest of all religions. In Buddhism alone, too, the

animistic soul theory has no place. Buddhism is also unique in its assertion of the universality of law. But in Christianity we are still in the barbarous age of caprice of miracles, of divine interferences, of arbitrary and unprincipled interruptions of the natural order. In this respect Buddhism is abreast of the modern spirit, while Christianity is an anachronism. The most important conception of latter day times, the key note of modern thought, is the universality of order and law. Armed with this, modern science and philosophy make ship-wreck of Christianity. They cannot touch Buddhism" and yet he ends up most contradictorily and stultifies himself by his last passage, "for all its high thinking, and profound metaphysics, for all its superiority as a philosophy, Buddhism, pales as a religion before Christianity."

Books to be read by scholars should be written by philosophical scholars. Men like Mr. Stace make a caricature of religion. This book, so full of contradictions should never been put in the market for sale. The price is too prohibitive. We think the best place for the book is the waste paper basket.

ANAGARIKA DHARMAPALA.

Buddhism and Modern Thought.

PROFESSOR RHYS DAVIDS RECALLS CEYLON DAYS.

THEOSOPHY CRITICISED.

Professor T. W. Rhys Davids, Professor of Comparative Religion at Manchester University, and formerly Professor of Pali and Buddhist Literature at University College, London, recently celebrated the completion of his seventy-first year. Few men living have done so much for the advancement of Oriental studies, a cause to which he may without any great exaggeration be said to have devoted his life, and in this respect he enjoys a reputation that extends far beyond the confines of his native country. His wife, Mrs. C. A. Rhys Davids, has also distinguished herself in the same field of labour, her works entitled "Buddhist Psychology" and "Psalms of the Early Buddhists" being held in high esteem.

EARLY DAYS.

A representative of the "Morning Post" had the pleasure of calling on Mr. and Mrs. Davids a day or two ago at their residence in one of

Manchester's pleasantest outer suburbs, and the Professor was good enough to give him some account of his career. "My father, after whom I was named," he said, "was a Welshman who settled in Colchester, where he was the pastor of the Congregational Church, and he was well known in his day as a preacher, so much so that he was popularly called the Bishop of Essex. He was a rather distinguished scholar and the author of a History of Nonconformity in Essex and of a large number of articles in Sir William Smith's Dictionary of Christian Biography. At an early age I was sent to Brighton School, an establishment conducted by an uncle of mine, Mr. Robert Winter. I first went to London when I was about seventeen years of age, and became a pupil at New College, Finchley-road, where my Professor of Latin was Sir William Smith, of 'Classical Dictionary' fame, already mentioned. One of my companions at that place was the distinguished physician now known as Sir William Church. Having, after a time, made up my mind to go in for the Indian Civil Service, I felt convinced that New College was not the best place in which to pursue my studies. It was my ardent desire to go to a German University, but ways and means presented a serious obstacle, my farther, like most Nonconformist ministers, not being overburdened with worldly riches. I determined to try my luck at Breslau University. Breslau is off the great beaten track of tourists, and there are no English there, so that I reckoned that I might earn my own living while studying there by giving lessons in the English language. As it turned out, I was not mistaken, and by working hard night and day I managed to rub along fairly comfortably without any assistance from home."

HARD LIFE AT BRESLAU.

"Of course I had to live in a very humble way, but I was at least better off than a good many of the German students. In fact, the sacrifices some Germans will make in order to secure an education are truly astonishing. Society at Breslau in my early days, excluding the workpeople, was divided into three classes, between whom there was no more connection, to all practical intents and purposes, than if each had lived on another planet. The three classes consisted of nobility, the business people, and the students. The nobility had no relations with the commercial class, among whom there were persons of wealth and respectability, and the commercial class would have nothing to do with the students or even with the Professors, who in Germany do not occupy the social position that is enjoyed by Professors at Oxford and Cambridge. As I taught English at the houses of both nobles and bourgeois, and I was the daily companion of the students at the University, I was in the

unique position of being introduced into all circles. The students naturally were nearly all Germans, but there were a few Russians and Poles. I studied Greek under Professor Haase and Sanskrit under Professor Stenzler, a very eminent man, one of the chief collaborators in the great Sanskrit Dictionary published at St. Petersburg. Among my fellowstudents of Sanskrit (there were only two or three of us, for the study of Sanskrit had made little progress up to that time) was Herr Eggeling, now the distinguished Professor of that language at Edinburgh University. Although in those days I was a teetotaler and a non smoker, I used to accompany my fellows to their "kneipe" or convivial gathering place, where immense quantities of beer were consumed. Somehow the fact that I did not join in their potations with my German friends did not seem to make me unpopular with them. Probably they put it down to the eccentricity of an Englishman. Certainly everyone was most kind to me, and I have ever since cherished a strong feeling of friendship and admiration towards the German people. The only incident of any note that happened during my stay in Breslau was the passing through the town of an Austrian army on its way to join the Prussians in the Danish War of 1864. We students had no outdoor games such as are played at English Universities, but we had glorious skating on the Oder, which was always frozen over for about two months in the year. Chess was a great game with us, and one of our Professors, Herr Anderssen, was then the champion player of Europe. Herr Zukertort, who afterwards became so famous as an exponent of the game, was one of my fellowstudents. After spending three years in Breslau, where I became almost Germanised, for I lived exactly the life of the German students, I returned to England and passed my examination in Sanskrit, Latin, Greek, English, French, and German for the Indian Civil Service."

GOVERNMENT WORK IN CEYLON.

"They sent me out to Ceylon, where I was stationed first at Galle then at a place called Matale, and afterwards to Anuradhapura, which is the ancient capital of the country. Anuradhapura was founded as far back as 350 B. C., and it has the most magnificent ruins and remains to be found in Ceylon. In the last-named place I accumulated in my own person almost as many offices as Pooh Bah in the 'Mikado.' I was Assistant Government Agent, Acting District Judge, Archæological Commissioner, and head of the Police and the post office, while I also had to look after the roads, because although there was a road officer he was not on the spot, and the district of which he nominally had charge is as large as Yorkshire. The fact is that there was not another Englishman within many miles of where I was. Altogether I was eight

years in Ceylon and two years at Anuradhapura, where I conducted excavations which resulted in bringing to light a wonderful old palace. Not very much could be done in this way, however, because of the smallness of the money allowed by the Government for the work, a few hundred rupees a year. My attention was directed to Buddhist studies soon after I first arrived in Ceylon, through being concerned in a case which involved the right of the villagers at Galle to elect a successor to the occupant of a "vihara," or Buddhist rectory. The question had to be decided by Buddhist law, and expert witness, Buddhist monks in yellow robes, came forward to give evidence. These men sat three or four on each side of the Court house, and they quoted from palm-leaf manuscripts, very much like these I have here, which, you see, are not unlike a bundle of laths of a venetian blind. I became deeply interested in Buddhist canon law, and learned Pali in order to know more about it. When I returned to England, in 1873, having severed my connection with the Public Service, I knew very little about the subject, but I found I knew more than most people, and publishers and editors asked me to write books and articles about it. For the Society for Promoting Christian Knowledge I wrote a Manual of Buddhism, which is now in its 23rd thousand. Buddhism, in my opinion, is a most interesting religion, and it comes nearer to Christianity than any other for its high ideals and deep thought. It particularly inculcates humanity, toleration, and selftraining. In countries where the people profess Buddhism there is comparatively little crime. Crimes of jealousy there may be, but such a thing as highway robbery is unknown. I do not suggest for a moment that the Western peoples will ever become Buddhists, any more than they became Pagans after the Renaissance because they studied Greek and Roman philosophy and history, but I hold that Buddhism is going to have a marked influence in shaping European thought."

NEW METHODS IN HISTORY.

"It is not too much to say, in fact, that the new method of comparative study of historical data, applied not only to facts already known but also to the new discoveries in Egypt and Mesopotamia, in India, and in China, is fast tending to revolutionise our ideas of history. Of course I am aware of the pretensions put forward by the adherents of what is called Theosophy, but to the student they are of no importance whatever. The exponents of that creed are lamentably ignorant of the literatures of the East. They know nothing of Pali, and they talk, for instance, about esoteric teaching, though there is no esoteric teaching whatever in Buddhism. Their ideas are based on the beliefs of the mediæval alchemists, which they mix up with a little misunderstood

Indian thought. But to return to modern tendencies in historical research. Not very long ago 'ancient history' was held to be the history of Greece and Rome during a century or two. Now it goes further back to ancient civilisations formerly neglected, and in the records of those ancient civilisations we obtain precious materials for elucidating the history of mankind and for understanding the manners and customs and habits of thought of the peoples of today. From this point of view I hold that the study of comparative religion, as it is commonly called, although I prefer to call it the comparative study of the history of religious beliefs, is of great importance, and I think that students in every faculty of theology ought to be taught the elements of knowledge of religions other than their own. And, *a propos* of this, I think it rebounds greatly to the credit of the University of Manchester that it has taken the lead in the matter, the chair which I occupy being the only one in existence in the wide world. I may tell you, as regards myself, that I am resigning that Chair, and that my retirement will take place next October twelve months. At the expiration of my term I hope, if I am spared, to devote myself exclusively to my studies. In the meantime I am still busy in connection with the publications of the Pali Text Society. Pali is the language that was spoken in Northern India in Buddha's time, the Sixth Century B. C. The Pali Text Society, founded by me, has already issued seventy volumes. We first of all take the palm-leaf manuscripts and print the words contained in them, using ordinary Roman type; then we publish, in a separate form, translations into English of the same words. The Society had a hard struggle at first, but now, I am glad to say, its publications are just about self supporting."

THE BRITISH ACADEMY.

Professor Davids was called to the Bar at the Middle Temple in 1877, but he never practised. His time has been fully occupied in other ways. In 1882 he succeeded M. Ernest Renan as Hibbert Lecturer; he was for many years Secretary and Librarian of the Royal Asiatic Society: he is President of the India Society and of the Manchester Oriental society of which he was one of the original founders, and he took part in founding the British Academy. In the last-named institution he has great faith. At present, as he points out, it has no funds, but he sees no reason why it should not some day rival or even eclipse the famous Académie founded in Paris by Cardinal Richelieu. The Royal Society was at one time very much in the same position as that occupied at the present day by the British Academy, which, he believes, is called upon eventually to do the same work for historical

studies as is done by the Royal Society for scientific studies. As the originator of the idea of the establishment of the new School of Oriental Studies, on behalf of which Earl Curzon of Kedleston made so eloquent an appeal at the representative meeting held at the Mansion House under the presidency of the Lord Mayor recently, he naturally takes an interest in that institution. But he is not satisfied at all with recent developments. "In the first place," he says, "I consider that the Government are behaving with incredible meanness in allowing an appeal to be made to private individuals to support what should be a national undertaking. There is scarcely a country in Europe where they have not a similar institution supported out of public funds, and Russia has two, one at St. Petersburg and the other at Vladivostock. Then I do not altogether approve of the scheme of instruction that has been put forward as being suited for the new school. Too little attention is to be paid to the study of history. In fact, it seems to me to be the aim to turn out students with just sufficient knowledge of the languages of the East to fit them to become dragomans, while the ancient languages and literature will be neglected.

My Daughter's Wedding.

My daughter was born on the 21st July 1902 and was married on the 6th May last. I do not belong to the orthodox section of the Hindu community yet I favour early marriages. So that, soon after my daughter had completed her 11th year I looked about for a suitable match for her. I live in the Punjab and it was necessary for me to come down to Bengal for the purpose. My daughter who was attending a Convent School as a day scholar accompanied me to Calcutta and there she remained till her marriage. I found no difficulty in fixing up a match with a party; he was a boy of a little over 17, who was still attending school; his parents were well-known to me and in all respects it appeared to me a desirable match. After I had talked matters over with my would-be son-in-law's father and a match had been agreed upon, the first ceremony in connection with the marriage took place. This was the *pakkā dekhā*. The boy's father called at my place and after blessing my daughter with *dhan* and *durba* grass presented her with a piece of ornament. A few near relations witnessed this simple

ceremony and partook of refreshments afterwards. Very few marriages break off after this ceremony of *pakkā dekhā*; it is looked upon as a binding contract on the part of the boy's father that he will give his son in marriage to the girl in question. I may mention in passing that the usual form of *ashirbad* or blessing is to place a few grains of *dhan* (rice in husk) and a few blades of *durba* or *dub* grass on the head of the person to be blessed and to wish for his or her happiness. I returned the call a few days later with a few of my near relations and blessed the boy in exactly the same way as my daughter had been blessed except that I placed a set of gold studs and sleeve links in the boy's hands instead of an ornament.

After this ceremony we, that is the boy's father and I, consulted the *panjika* (our Hindu Almanac) for an auspicious day to celebrate the marriage in. We eventually fixed the 6th of May as the most convenient and auspicious day. Preparations went on apace and by the end of April I was ready for celebrating the event. This was no easy matter as besides the thousand and one requirements for the religious ceremonies I had to arrange for the entertainment of nearly 200 guests. Thanks, however to the able aid of some of my friends and relations my labours were lightened.

The morning of the eventful day broke for me to the music of the *sanai*. The *sanai* or *rashun chanki* is an inseparable part of all Bengali wedding festivities and whether one likes its plaintive wail or not, it must be there. At about 8 a.m. there was a sudden burst of fresh music in the house and this heralded the coming of the *halud* (turmeric) from the bridegroom's place. I suppose once upon a time we used to bathe in turmeric water whenever there was a religious ceremony to perform and my own idea is that the medicinal or disinfecting properties of turmeric were well-known to our ancestors who introduced their use. At any rate even now-a-days we invariably bathe in turmeric water after an attack of measles or small pox before we are allowed to mix with non-infected persons. The bridegroom does not now bathe in this water but a little quantity of it is sprinkled on him and the remains from the same cup are sent across to the bride's for her use. This *halud* does not come by itself but a whole procession of menials bring other things such as trays of fish, *dahi*, *khir*, sweetmeats, flowers, saris and *sindur* (vermilion) for the bride. The ladies of the house received the party with the blowing of conch shells and *Ulu dhvani*. The *ulu* is peculiar to Bengal; I have not heard its like anywhere else in India; on all happy occasions our ladies indulge in the *ulu*. This is a sound made by the pressing of the tongue on the upper lip and wagging it from side to side and the

word, *ulu* itself being onomatopoeic. My daughter was next bathed, and dressed in a brocaded pink coloured *sari*. After ablutions I too put on a silk *dhoti* with a silk *chudder* as my only body covering. I spent the next two hours in the *thakur ghar* (or room of worship) repeating *mantras* and doing *pujah* under the coaching of the family *purohit* or priest sitting on the *asan*, I first bowed to the family god—Shiva. Two rings of *dub* grass were then placed by the *purohit* on the third fingers of my hands. After *achman*, my first prayer was to Ganesh; next came other gods and finally to Prajapati, the god of nuptials. I paid homages to them in sandal, sweet smelling flowers, fruits, clothes and gold and silver coin. The first part of the ceremony known as *Adhibash* being over, my daughter was seated on my left facing the East, on a *piure* or wooden seat. This wooden seat is made of a single piece of wood, about 30" x 20" and an inch thick. It is still used instead of *asans* in many households and after sitting at meals the *piure* is invariably washed and put aside to dry. Thus from point of cleanliness the *piure* is superior to the carpets and *asans* that our rich folks have brought into use of late.

The bridal *piure* is specially treated before it can be used; a white paint is made by mixing powdered rice with water and a married lady has to apply the paints in designs on the top of the *piure* with the finger of the right hand. This is known as *alipana*. The exquisite design and task displayed by some ladies in the *alipana* bring them requests from all quarters for preparing *piures* for use on such occasions as marriages. My *mantras* next related wholly to the marriage and after mentioning my family *gotra* and the names of my great grandfather, grandfather, father, myself and my daughter. I repeated three times that I was preparing to give her in marriage to ——— son of ———, grandson of ——— and the great grandson of ———. The ladies then blew conch shells and led the girl away and it remained for me to offer *pindas* to my departed ancestors. This took longer than the *Adhivas* and at about 1 p.m. I was free again. I need hardly mention that all the *mantras* were in pure Sanskrit and that I merely repeated after the *purohit* whatever he said. I know very little Sanskrit and I do not lay claim that I understood more than a very small portion of the *mantras*. I should also mention that myself, my wife and daughter had to undergo a fast this day and though it is decreed that not even water should be drunk we had all some sweetmeats and sherbet to eat and drink.

Talking about fasting, we were not the only ones to starve that day. The bridegroom and his mother kept a fast also and a dear friend of my family followed suit just to bring good luck. The fast was to last till the *sampradan* (giving away) ceremony was over and as in this case

the *sampradan* did not take place till after midnight, one can imagine what we all went through that night. A young friend of mine chaffed me saying that as an England-returned "civilized" Hindu I ought not to be foolish about such things and not starve amidst plenty but have a good time of it on this happy occasion. I felt on the contrary that for a worldly man like myself who devoted very little time daily to religious thoughts, it was incumbent that I should abstain from my usual food and drink so that I may be ready at the end of the day for the solemn marriage service. As a matter of fact I felt all the better and fresher for the restraint. I put on myself and did not miss the three meals I usually have daily.

At an auspicious hour the bridegroom left his house in company with his father and a *mit-bar*. The *mit-bar* takes the place of the Best Man of the European, only the *mit-bar* must be a little fellow, he has sandal wood paste on his forehead like the bridegroom and sits next to him till the *sampradan* ceremony commences. The bridegroom is dressed in silk; he has a silk shirt (not of course of the European cut), a silk *dhotie* and a *chudder* with a *topar* (from which I think the word *topee* is derived) on his head. He is received at the gate and conducted to the *asan* where he sits on a *mustund* (a gold embroidered velvet carpet with three pillow rests of same material) surrounded by all his friends and guests of the evening. He sits there with the *mit bar* to his right till he is called for the religious ceremonies. In the meantime the guests are entertained to a meal; all squat on *asans* placed in rows and several curries, fried fish, vegetables, sweetmeats, *dahi* and *kohir* and *poorees* (sort of flower cakes fried in *ghee*) form the usual menu at such dinners. After the meal the guests are at liberty to depart out. Some stay on to witness the actual marriage ceremony.

I was seated before the family god again and after my son-in-law was placed alongside of me, I repeated *mantras* the purport of which was that I was to give my daughter in marriage to him. He replied in similar *mantras* accepting the responsibilities of marriage. He was then taken to the *Zenana* where in the midst of *ulu-dhwani* and blowing of conch shells he went through the ceremony known as that of *baran* (बरन). It is difficult to find any religious foundation to the practices in connection with the *baran* in the zenana but it is a pretty custom withal and no Hindu wedding could be complete without it.

The groom is made to stand on a *piure*. A married lady of the house measures his height with a red piece of thread, with a length of a creeper and a piece of reed. Then seven pieces of *alta* or *alakta*, five dried fruits are placed between the palms of the bridegroom. His folded palms are

then tied with the piece of red thread used to measure his height. Twenty-one pieces of *pan* betel leaves are then applied by the lady on his cheeks, shoulders, sides, and knees and thrown away. Next she stoops and with bare palms passes her hands upwards in front of the groom till at the end she touches his forehead. Similar *barans* then take place, the lady using *ahan durba*, from earthen cups with lids, a tray containing a lighted *pradip*, a metal jug full of water, &c.

Seven married ladies go round the groom seven times each carrying the different articles with which the several *barans* had been performed.

The bride is next carried sitting on a *piure* seven times round the groom, and then held up in front of him. A piece of cloth is then placed over the heads of both, two lighted candles are placed under the cloth, and the two are asked to look into each others eyes. This is the *subha-drishti*. This is often the very first occasion in which the bridegroom sees his *fiancee*. Our marriages are arranged by our parents and the marrying couples are as a rule perfect strangers to each other till the day of the wedding. They then exchange garlands, the loose binding of the red thread being removed from the bridegrooms hands. The bride is next placed by the side of groom and the two are led off to the place where the *sampradan* is taking place.

I was seated in my *asan* where I had commenced the *sampradan* ceremonies till the coming of the bridegroom and bride after the *stree-achar* described above which took the best part of an hour to get through. Now commenced the ceremony of giving the bride away and repeating *mantras* after the *purohit*, I, my son-in-law and daughter performed the rites which made the two man and wife. The ceremonies lasted nearly an hour. The *mantras* are sublime but unfortunately as I have hinted before they are wasted on people who do not understand their meaning and are not of an age to realise their significance. However, the repetition of these *mantras* before the family god is binding enough in the eye of law and custom and there never is a case in which a Hindu attempts to repudiate marriage because he went through the ceremonies without understanding them. We have no divorce and if through bad luck the pairs are ill-suited to each other, both must go through life as husband and wife and there is no getting away from it. We have no such thing as love-making before marriage. Our love is always post-nuptial. And it is our experience that a young girl of twelve or thirteen going to her husband's house has a plastic enough frame of mind to conform exactly to the wishes and habits of her new relations; so that disagreement, incompatibility of temperament and such-like are unknown amongst our newly wedded couples. They grow up as intimate friends

and when in due course the girl blossoms into full womanhood she already has a place in her new house and has learnt how to make her new relations happy. It must be remembered that a Hindu wife's first duty is obedience to her parents-in-law; her parents first instill this lesson into her and all good husbands instruct her in the same lines. As a girl-wife she sees nothing of her husband all day and must busy herself about the house as a helping hand to her mother-in-law. At night sometimes she sees her husband but not always. As she and her husband grow up and as their love matures the lady of the house allows them to be more in each other's company. I know of a case in which a husband and wife meet for the first time three years after their wedding. Such cases are not very uncommon amongst us.

After the *sampradan* the fast was broken and everyone retired. Early the next morning the bridegroom's father and relations came to take him and the bride away. This too must be done at an auspicious pre-arranged hour. At the bridegroom's similar *barans* are performed to the couple on their arrival. Then a *homa* is performed after which the groom holding the bride by the hand leads her seven steps (*sapta padi*) from the sacrificial fire (*homa*) to a door leading to the inner apartments of the house. This is symbolical of the bridegroom, having married and accepted the bride to be his wife, with the gods and the sacrificial fire as witnesses, leading her to his home by seven solemn and sacred steps. This ceremony ends all serious part of a Hindu wedding. There are other minor ceremonies which do not end for days but I would rather not inflict on the readers a description of them.

NIRMAL CHANDRA.

Reviews.

B U D D H I S M.

This is one of the series of the "Home University Library of Modern Knowledge" whose publishers are Williams and Norgate, London. We need not say anything of the qualifications of the author to recommend the work, except that she is no other than the gifted Pali scholar, Mrs. Rhys Davids, Lecturer in Indian Philosophy, Manchester University. The price of the volume is one Shilling in cloth; 2s. 6d. in leather. Every Buddhist should get a copy and study it carefully.

Correspondence.

[We do not hold ourselves responsible for the opinions expressed by our correspondents. EDITOR, M. B. J.]

Toungoo, 21st May 1914.

THE EDITOR, MAHA-BODHI JOURNAL, CEYLON.

SIR,

Allow me as a son of Lanka to congratulate you all on the most far reaching festivities you have inaugurated in respect to observing a National Holiday for Ceylon. There is no doubt that the persistent efforts of the Anagarika and his handful of associates have at last pierced through the Maya of Ceylonese life in spite of the ridicule that has been poured on his devoted head. But allow me to add a warning note. I find that you have named it the "Sinhalese National Day" I consider it wrong in principle and policy. April 13th is observed by Sinhalese as well as the Tamils as a new year day. Ceylon cannot now as at anytime of its existence forget her debt to the Tamil. In fact there is more Dravidian blood in the Singhalese race to-day than Aryan. All your leading nobility are purely Dravidian in origin as their names will indicate. From 300 A. D. downwards it was the Tamil immigrants that populated almost all the maritime provinces of Ceylon. By a natural process which has happened in all parts of the world in a similar way such immigrants instead of maintaining an individuality have become merged with the race in possession. Take for instance the Norman invasion of England.

There is absolutely nothing racial or otherwise that should separate the Tamil of the present day with the Sinhalese. Except that he is a bit more conservative, a virtue the Sinhalese race would understand better now that their eyes have been opened to the enormity of their crime of denationalisation, he is an amiable being in all other respects. The Sinhalese and Tamils should strive by all possible means to come closer together so that it shall end in intermarriages etc. which might ultimately lead to the formation of a virile Ceylonese nation. A similar fusion is going on in many parts of the world to-day. Salvation for all of you lies that way only. You should name the holiday as the "Ceylonese National Day." Leaving that handful of Dutchmen, whom the Local Government for purposes of their own have set up as a separate electorate, aside, all of you should also endeavour to absorb into your fold the Burgher population and not leave them to keep aloof in social matters.

Ceylon is eminently suited for this experiment of raising up a new race by the conscious fusion of two or three varieties. The total population and the area of the country is controllable, the ultimate ideals and objects of existence are the same for all and opportunities under a foreign regime are also the same. The minor differences of religion and habits can easily be adjusted to suit a common plat-form. In the olden days when we were having Kings our ancestors ordained matters wholesale. Why should not we also attempt such a method now? Have we not the example of China and Japan?. Look at the unanimous surrender of all their feudal rights by the Daimios and Samurai of Japan!. If nationalism is not a mere catch-word just invented to give stimulus to the last flickering of a race dying out with arrack drinking and luxurious habits formed in imitation of aliens, but a real live-idea and rallying point, then this adjustment I am writing about is not such a difficulty after all.

Take the question of religious differences between the Tamil and Sinhalese. These differences are kept up by two different motives. The Tamil wants to keep up his affinity to the North (Aryan) by his religious connection while the Sinhalese wants the same by his racial connection. In both cases the longings are not supported by facts of history. If Mahamadans had not descended on South India, it is a matter of extrémé doubt whether the Brahminic religion of North India would even have had such a hold on the South. Because it was not his indigenous religion the Tamil did not pay any attention to it in those early days when Buddhism flourished through out the whole East. Here lies before me a poem composed about 50 B.C. on contemporary events. There is no doubt about its authenticity. It depicts contemporary life in all its forms in a very vivid manner. Its name is *Mani Mehalai*. There is no mention of any of the higher Gods of the Brahmins in it. The Brahmins had already appeared in the south but neither had they any idea of these higher Gods: Shiva, Vishnu, Skanda, Ganesh and the rest. The Brahmins were considered a sect, lived apart in separate *Gramam* (villages) and begged for their food like the *Bhikkus*.

On the other hand Buddhism had a very great hold on the masses. Every where there were Viharas and the highest respect was paid to them. While the other form of religions that prevailed amongst the lower classes was a form of spirit worship or animism. Each one offered sacrifices and oblation to his favourite spirit or demon. The King and the nobles observed the customary rites then prevailing to the national God, Indra, the God of Rain, because the whole property of the country depended on Agriculture, but kept themselves impartial towards

all the sects formed in the Kingdom. The commercial classes paid respect to the gods of the sea and air in addition because their property depended on them. Subsequent to this only Aryan thought influenced South India, but instead of slavishly aping the North, the Dravidian countries evolved a more philosophic and less ceremonial form of worship in the shape of "Saiva Siddhanta." But as the central authority of the Kings declined the people became more and more given to ceremonial and the Brahmin hierarchy gradually usurped the highest functions of religion and to-day the Dravidian is the most Brahmin ridden Hindu of India. He is under double foreign rule, the English and the Brahmins. If he would understand his origins properly he would shake off this incubus at once when there will be no difficulty at all to meet you on Common Grounds. *Seeing that the evolution of the system of Saiva Siddhanta was the direct result of Buddhist influences it is no wonder that there is much that is common between Buddha's philosophy and the former than between that and other Brahminical systems with their innumerable figure heads of Gods and Goddesses.*

Turning to the Sinhalese side I beg to be excused if I am too blunt. At times it pays to hit straight. To-day there is not a drop of Aryan blood in the Sinhalese race. They have gone through the melting pot of Asia and it is mostly fiction. This fiction has been kept up so easily because of the hold Buddhism had down the centuries and the cultivation of the Pali Language. If Asoka had sent the scriptures in any other language then there would have been to-day not a vestige of the original Singalese race or language. Let them realise this and thus each throwing off his *Maya* Coats, reveal themselves to the other in all their nakedness and embrace each other as brothers in harness, who have to live together, fight together and die together.

This work of reunion wants determined, high minded, cultured workers on both sides, male and female they must be. Above all sincerity and thorough understanding of the past present and future is absolutely necessary. Such developments are not carried out in one day. They are as slow as time. Hence impatience should be the last resort of all workers. No disinterested thought or deed is ever in this universe but always without exception bears its fruit. I also consider, in this connection, that a thoroughly elucidating thesis on the "Doctrine of Karma" on both the stand points of Buddha and his predecessors should be written and translated into all the vernaculars of the Island and circulated broadcast.

The letter is getting long. When I left her shores in 1911 I wept for my mother Lanka, because of what I had seen there during my

sojourn of a few months in the Capital. The Pedigree hunting, arrack imbibing leaders, the inane, idealess, sheepish, alienised, middle classes, the irreligious, immoral, superstitious, missionary ridden masses, the imperious and supercilious colonial exploiter, the toady press, the tinsel society playing the "monkey" to Europe, all these I noticed and in despair came back to this fairy land where there is yet a race of unspoilt children amongst whom there is yet some certain chances of "uplift work." To-day I am glad Oh! how glad I cannot put in words, to hear and read of the awakening of Ceylon. May it be true! May it be lasting! is the earnest hope of

LANKA KUMAR.

Leipzig K. Z. 18, May, 1914.

Astonien Strasse. 3.

DEAR SIR,

The undersigned Board of Directors of the German Branch of the Mahābodhi Society herewith performs the agreeable duty to thank you most heartily for the generous gift from the legacy of the noble-minded, never-to-be-forgotten philanthropist, Mr. Simon Hewavitarne, which is a genial honour and distinction for us.

We Buddhists have a particularly difficult position here in Germany. Capitalism and militarism produce a soil in which the seed of Buddhism cannot find many places to germinate. And it is precisely these two combined systems which have always produced that ill-famed occidental greed, imperiousness and cruelty. Besides our missionary work here has to fight step by step against many other obstacles. To cite only a few: there is at the start the arrogant belief, founded on the certainly admirable development of the natural sciences and technics, that occidental culture stands also in every other respect much too high for western nations to learn anything from Asia. Then there is that deep-seated distrust, even aversion and abhorrence, of anything smacking of religion with that not inconsiderable part of the population which has at last come to the conviction that Christianity is perfectly worthless ethically, but which does not yet know that genuine Buddhism is completely free from the numberless defects of Christianity. There exists besides among many a special prejudice against Buddhism, produced by those confused thinkers and charlatans who either through stupidity or unscrupulousness call their own spiritist, occultist or other sickly hallucinations Buddhism or even "Esoteric Buddhism," in order to gain more adherents among the credulous and unsophisticated.—

All these and other obstacles are so big that the misrepresentations and calumnies which the real opponents of Buddhism tell against us hardly count.

Thus our aim, to propagate Buddhism and to gain adherents for it, is not an easy one. But it is so much the more gratifying and encouraging, when we see that our brethren in the house of Buddhism give us help.

Will our victory some day be a complete one? Who can tell!—To possess the Dharma of the Buddha is the most precious gift, so high a blessing that one might doubt whether it can be bestowed on people which have for centuries and are still massacring whole nations, whole races even, for their bloody and terrible superstition that the salvations of some can only be attained through the most fearful tortures and the annihilation of others, and which are now very near exterminating each other in their unlimited greed.

But that does not concern us. We will work as hard as we can to promulgate the Gospel of Buddhism as much as possible, regardless of consequences. Even if we are only a few now in this country: the Buddha, our model, at one time was the only one in the whole wide world and nevertheless he resolutely conquered any such doubts as we might have in this respect. Let us follow him; let us keep what we owe to him and what you, our brethren in far-away Asia have preserved so faithfully during two and a half millenniums also for our welfare. Let us preserve his incomparable teaching not "like a bad teacher with the closed fist," not selfishly for us, but let us share this rich heritage as much as possible with others.

That shall be our aim. And thereby we shall at the same time give our thanks to you better than by mere words!

With Buddhist greetings

The Board of Directors of the Mahābodhi-Society.
(German Branch)

FERDINAND HORNING, DR. PHIL.

President,

C. T. STRAUSS

Gen. Sec.

Whulmert Treas.

G. A. Dietze, Redakteur

Maria Sandberg.

News and Notes.

Foster-Robinson Memorial Free Hospital.

A conference of the leading Sinhalese Ayurvedic medical practitioners and the lay public was held at The Mallika Hall, 2 Darley Lane, with Mr. D. B. Jayatilaka in the chair on the 5th inst. at 5 P. M. Mr. E. Hewavitarne welcoming the delegates said that the Hospital is founded by the Anagarika H. Dharmapala with the aid of Mrs. T. R. Foster of Honolulu who has generously given for the maintenance of this Hospital a sum of Rs. 60,000.

A wing of the Mallika Hall has been converted into an inpatient department of 3 wards, and an outpatient department with the necessary accommodation a start will be made with 10 or 12 beds. I ask your co-operation to make the Hospital a success.

Mr. D. B. Jayatilaka addressing the meeting said that in ancient times the Kings of Ceylon founded Hospitals in every village, but in recent years this is the first time that a private charity and initiative has been employed for such a purpose.

Although the Hospital is started with the aid of Mrs. Foster, The Anagarika Dharmapala deserves our unremitting thanks. We have to consider to-day whether the Hospital is for men, women or children or for all. I suggest that a committee be formed to carry on the work.

It was then proposed and seconded that a committee of 25 be formed who should be entrusted to carry on the work with a quorum of seven. The first committee meeting will be held next Thursday at 5.30 P. M. at the Mallika Hall.

The Hospital will be opened to the public within two months, with a resident Sinhalese medical practitioner and a dispensary. There will be an outpatient, and inpatient department and the consulting staff will include besides the general practitioners, an eye specialist and a fracture specialist.

A Heartening Message from Korea.

The Anagarika Dharmapala, during his visit to the East last year, presented a sacred relic of the Lord Buddha to the Buddhists in Korea. His visit added a powerful impetus to the revival of Buddhist activities in Korea, where Christian missionaries were preparing to gather an abundant harvest of conversions.

The following is an extract from a letter received by our chief:—

“ We have received your kind letter of 4th February. We are very content to inform you that we are going to begin the building of a New Temple in Seoul to enshrine the Relic of our Lord Buddha that we have respectfully received from you last year. We hope that you would have the kindness to send us an ancient Buddha-Image from Buddha Gaya that you have promised by letter.

We are very sorry for not sending young students to your Buddhist College in Colombo now, because we have not yet any one who knows the English language but we will have a few students in a few years. There are many Korean priests who study now in Academy of Tokio. After having finished their studies, many of them would wish to go to India to learn the original Buddhism. We are very happy to let you know that we have many new Buddhists since your kind visit in our country last year and we conserve always your good advice for teaching children in Buddhism.

We do so now. You will be very glad to know that the number of Christians diminishes and that of our Buddhists increases in whole Korea now.”

The above is the place where the well-known
Island Monastery in German priest, Bhikkhu Nānatiloka, with a number
Dodanduwa. of his pupils occidental as well as oriental, resides.

On the 13th inst. two Sāmanera priests, German by nationality, pupils of the Revd. Bhikkhu, were ordained and on the same occasion two young men from Tibet entered into the Brotherhood by donning the yellow robe. Also two wealthy Germans lately arrived from that country of philosophers, by formally taking *Pansil* (precepts) became converts to Buddhism. All these works, of course, as had been arranged previously, were solemnized on the same day. A great deal of credit is due to the untiring assiduity of Bhikkhu Nānatiloka whose many acts in the cause of Buddhism are well-known and fructifying in many ways. Bhikkhu Nānatiloka is also carrying on his work of educating the Rodiyas who are the despised class in Ceylon. The work begun last year is still being carried on. Funds are urgently needed for this work of charity and we would be glad to forward any subscriptions sent for this purpose to the Reverend Bhikkhu.

Buddhist Activities in Burma.

Minutes of a meeting of the Y.M.B.A., Mandalay, held on the 4th May to hand contains some interesting news. We regret our space does not permit of reproducing the entire report and give below few extracts :—

The following additional office-bearers were elected. Mr. C. G. S. Pillay to be Vice-President; Maung Tun Shein, B.A., to be Secretary; Maung Kan Hlaing to be Accountant.

U Po Maung proposed the establishment of a Cooperative Stores Depot for the convenience of the members. The proposal was referred, for consideration and report, to a Sub-Committee consisting of the following gentlemen: Mr. Pillay, Mr. Basu, U Po Maung, U Shwe Hla, U Khay We, U Kyaw Yan, U Ba Dok. U Taw, U San Gaung, U Pe Yin, Ko U, and U Ba (Broker). Mr. Pillay will act as chairman, and U Po Maung as Secretary, and the Sub-Committee will submit its report to the President by the 15th June.

The President summed up the views of the meeting and pointed out the alternative courses of action to be adopted. Eventually, it was agreed to draw up a memorandum embodying the views of the Association on the subject, for circulation among the Burmese community, the document being approved first by a general meeting and then by the learned Sadaws, before publication. A Sub-Committee consisting of the following gentlemen, will draft the Memorandum, U Kyaw, A. T. M. U Nyo, U Pe, Saya Pe, Saya U, Maung Gyi U Kyaw Yan, A. T. M. Maung Maung Sin, Saya Thein, U Tha Dun Aung. U Kyaw will act as chairman, and Saya Pe as Secretary, and the Sub-Committee will submit its report within a month. The following gentlemen promised to bear the cost of the following number of the printed copies of the proposed memorandum. U Po Yin 5,000; U Nyun 3,000; Maung Maung Sin 2,000; U Khay We 2,000; Mr. Weidemann 2,000. Total 14,000.

Now that a large section of the press in England and **The Arnold Case.** in India has exhausted its withering condemnations of Mr Channing Arnold for his act of "unscrupulous criticism" of the powers that be, it comes to us as a relief that at least one person has viewed his character from a different standpoint. Mr Channing Arnold, whose persecution has been a public theme for the last two years, has claims on the Buddhist public; and as the son of the talented author of the *Light of Asia*, his unfortunate position evokes a certain amount of sympathy and feeling from the Buddhist world. We cite one paragraph from a letter appearing in the *Spectator* :—

" Mr. Arnold has inherited many of the qualities, perhaps some of the defects, of his distinguished father, Sir Edwin Arnold. He writes brilliantly and with an incisiveness all his own. No doubt many of his critics may hold that he wrote far too incisively in the articles which have been the subject of the trials. Quiet sympathy with the native races of India is in his blood, and he adds to it a passionate hatred of wrongs to women and children. Whatever may be thought of the unqualified tone of condemnation in which he wrote these articles, what I wish to affirm here, from my knowledge of Mr. Arnold and from my own close and repeated study of the documents in the case, is that, in my belief, he wrote with absolute sincerity, with profound conviction that the charges he was making were true, that he had taken every step within his reach to obtain a full and authoritative inquiry by those responsible for law and order in Burma into the truth before he finally resolved to write the articles.' "

The Sakya Buddhist Society. Pandit C. Iyothia Dass who brought about a revival of interest in Buddhism in Southern India and who founded the above Society, was a noteworthy man in many ways. It is announced that the branch of the above society in Rangoon held a Memorial Service in his name on the 24th May under the presidentship of U. Ba Shive, Honorary Magistrate.

NEWS FROM THE FAR-EAST.

The desks, chairs, and other utensils used by the Crown Prince at the Peers' School were shown for the past several days, after the graduation of His Highness from the primary department. According to a professor of the school, the showing of the utensils to the public has given it a fair impression. Up to 1:30 P.M. on Saturday April 7th 8,700 pupils of the municipal primary schools saw the articles, while the number of individual visitors totaled 3,000.

MOJI.—The O. S. K.'s liner Kagi arrived at 6 P.M., April 4, and left for Kobe. The steamer has a dog that has been presented to the Emperor by Mr. Motono, Japanese Ambassador at St. Petersburg. The dog is two feet tall and covered with brown hair. It is kept in a cage of cryptomeria. Foreign food and milk are given to it.

Prof. Shinji Tazaki of the Kobe Higher Commercial School, has been ordered to America.

French Buying China's Bonds.

PEKING.—The Chinese bonds issued April 7 at Paris by the Sino-French Industrial Bank are finding purchasers. The issue price of 94½ is maintained.

Training of Crown Prince.

The regulations relating to the Education Board of the Crown Prince have been in force since April 1. The president, managers and councillors have already been appointed.

The lectures to the Prince will be named after consultation among the councillors, General Oseko, Dr. Yamakawa, Major-General Kawai, and Rear-Admiral Kawai. The decision of the Council will be submitted for Imperial approval by Admiral Togo through Count Watanabe. The appointment will then follow.

CROWN PRINCE'S COMRADE.

Master Torahiko Oseko has been appointed to serve the Crown Prince as a member of the Togushoku. The appointment was made on the 4th April. Four other young men were selected some days ago from among the Prince's schoolmates, and on April 1st were appointed members of the Service.

Emperor at Pears' School.

SEES CROWN PRINCE GRADUATE FROM PRIMARY DEPARTMENT.

The graduation ceremony of the Peers' School, April 2, was honored by the presence of the Emperor, who left the Imperial Palace at 9 o'clock, attended by Lieut.-General Baron Uchiyama, Chief Aide-de-Camp; Prince Takatsukasa, Lord Chamberlain; Count Watanabe, Minister of the Household, and others. The Imperial procession arrived at the School in Mejiro at 9'40 A.M., and as the Emperor left his carriage he was cordially welcomed by the faculty. While the national anthem of "Kimigayo" was played, His Majesty, under the guidance of President Count Oseko, was taken to a waiting room. His Majesty saw the Crown Prince, and Princes Atsu and Takamatsu, who had arrived there before him, and then granted an audience to the dignitaries present.

President Oseko presented to His Majesty a list of the professors of the school and of students, which His Majesty was pleased to examine. After a rest of a few minutes, His Majesty was conducted to the auditorium and personally saw the presentation of diplomas. The Crown Prince got a diploma of graduation from the primary department.

Prince Atsu and Prince Takamatsu, younger sons of the Emperor, each received a certificate of completing the 5th year and the 3d year grade of the primary department. The Imperial Princes who either graduated or finished under-classes were Prince Takehiko Yamashina, Prince Tsunenori Kaya, Prince Asaakira Kuni, Prince Yoshimare Yamashina, Prince Hirotada Kwacho, Prince Kunihiisa Kuni, Prince Fujimaro Yamashina, Prince Hironobu Fushimi, and Prince Hagimaru Yamashina. There were five honor graduates in the higher, academic, and primary departments, each of whom was presented with prizes from the Emperor and the Crown Prince.

Later the Emperor heard speeches and recitations made by students, and saw their athletic exercises.

The graduates this year were 9 in the higher department, 56 in the academic, and 40 in the primary department.

Maha-Bodhi Society, Colombo.

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STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF MAY, 1914.

RECEIPTS.		R. C.	PAYMENTS.		R. C.
To	M. B. S. Press	2048 68	By	M. B. S. Press	1073 33
„	Proceeds of books sold	37 62	„	Management of schools	1169 89
„	Management of schools	282 50	„	M. B. S. Calcutta	40 75
„	Donations:		„	„ „ Wesak celebration	25 00
„	Dr. C. A. Hewavitarne	15 00	„	„ Madra	10 20
„	Mr. G. A. Nicholas	12 00	„	„ Colombo house rent	75 00
„	„ H. S. Perera	1 00	„	Petty cash	55 00
„	„ P. H. Singho Appu	50	„	Harischandra memorial fund	15 50
„	„ M. D. S. Appuhamy	3 00	„	M. B. S. Colombo	
„	„ N. Janis, Australia	40 00	„	Wesak celebration	5 00
„	Selling a pair of bulls	200 00	„	Travelling expenses to Penang	
„	Harischandra memorial fund	8 00	„	to a Buddhist priest	116 90
„	Fancy bazaar in aid of schools	24 67	„	Fancy bazaar in aid of schools	5 50
„	M. B. S. Calcutta		„	Mallika Santhagara	
„	Wesak celebration	46 00	„	Orphanage	6 50
„	Suspense a/c	2 86	„	Maha Bodhi Journal	32 00
„	M. B. S. Colombo	2 94	„	Japanese scholarship	102 00
„	Maha Bodhi Journal	71 38			
		2796 15			2732 57
„	Balance to end of April	2647 05	„	Balance	2710 63
		5443 20			5443 20

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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JULY, 2458 B. E.
1914 A. C.

No. 7.

The Unknown.

(A LECTURE DELIVERED BY DR. C. A. HEWAVITARNE.)

The subject of The Unknown is so interestingly speculative that we could waste years of discussion on it. In a general way we may say that there are certain matters which belong to the dominion of the unknown. Such are time and space and matter. Of these we can not say that we know either the beginning or the end. In a general way we say that they begin in infinity and end in infinity and that they are primary concepts but beyond that we know nothing. The same may be said of the universe and of life. But when we come to a particular star or a particular life we are not so sure of our position. We have learnt for instance that matter is indestructible and when a particular world for instance disappears from our view we say that that world has been reduced to its final elements, but the energy that it contained is not lost but is only transformed into another form. And that under favourable conditions the matter might reform and give rise to a new world, probably identical with the old one or different from it according to the forces acting on it.

In such a case we know there is a continuity; the old particles of matter merely grouping themselves in another form. But the energy is the same as before. This was the old view.

A new theory however has come into existence; according to this there is actually a loss of energy when a world is destroyed or in other-words that a certain amount of energy becomes inoperable. And this

loss repeated often enough will in course of time which cannot even be imagined by us lead to a final disappearance of that world.

According to this view what is known as the conservation of energy is not an absolute fact; although it is true according to the ordinary practical scientific conceptions. What I mean by this is, that the loss of energy is so infinitesimal that it cannot be calculated.

But if you ask a scientist whether such a thing is possible, he says it may be so or it may not be so. I cannot prove it nor can anybody else.

And these people who could not prove a thing either way called themselves agnostics.

But everybody could not identify himself with the agnostics, even in such a matter as the formation of the universe. The agnostic said, to the best of my knowledge the universe has been existing from infinite time and will go on existing to infinite. We cannot say that the universe began at this particular place or time and will end at that particular place or time.

Those who differed from the agnostic were of two classes. One said emphatically that the universe consists of matter and matter is indestructible and so it has no beginning and no end and the other class said such a thing is impossible it must have had a beginning and just as it will have an end.

The first class were the materialists and the second class were the Theologians. The latter not only said that the universe had a beginning, but one of them actually fixed upon the date of the beginning and made it just six thousand years and odd months.

To the mind that limited the beginning of the universe, it was just as easy to fix upon the Beginner.

This leads us to the next point in The Unknown; that is to say the Beginner.

The question of a creator has been present in the mind of man from the time he began to take an intelligent interest in his surroundings.

The primitive man did not believe that the universe came into being by a 'fortuitous concourse of atoms.' He thought that just as he made his stone arrow or the leafy roof that sheltered him from rain, so some superior man made the world he lived in. That primitive belief still holds sway over millions of men, though they are no longer in the primitive way of thinking that their ancestors indulged in.

On this point too the agnostic took up an intermediate position, though the materialist flatly contradicted it.

The reason why the agnostic took up this view was because he was influenced by the view of the Theologian that there was so much order and design in the universe, that it was incomprehensible that such order there could be without a master mind regulating it.

The greatest controversy however has ranged round the unknown in relation to life. The scientist working from his experimental data and deductive methods has come to the conclusion that life came into being of itself or spontaneously. But the weak point in the scientist's reasoning was that he could not actually prove how life came first into existence.

Given the most primitive form of life to begin with, such for example as the simple vegetable cell, he could follow at least in imagination the evolutionary forms that finally culminated in homo sapiens.

But how from the inorganic mineral matter the organic vital cell or life came into existence he could not positively say. The only explanation he could give was that life is inherent in nature, just as oxygen or water was inherent in nature. Just as under favourable circumstances hydrogen and oxygen combined to form water, so he said that in like manner carbon, hydrogen, oxygen and nitrogen combined under favourable conditions to form life. He said that soon after water formed on this earth, life formed by a natural process, but the how and the wherefore he could not demonstrate. So many scientists again took up a non committal attitude.

The weak point in the agnostic's position was soon discovered by the theologian and he explained this unknown by another unknown. He explained life by a creator.

The theologian explained further not only life, but the divine spark which defined the different forms of life. He said that life of man had within itself a principle or flame which irradiated it and gave it the power of distinguishing between right and wrong.

So far we may say briefly is the subject of the unknown with regard to Western thought. The unknown has always cast a glamour over all religious thought, in fact religion might be defined as the search after the unknown. Coming into India we can follow the same groping after the unknown.

There we can trace the evolution of the creator from the man-like tree-spirit to the highest conception of the formless Brahman, there we see the first vague glimmering of the awakened consciousness to the all absorbing limitless universal soul.

In both India and Europe, the Unknown first terrified the mind. The primitive man peopled the heavens and the earth with spirits whom he could not see, but whose power for good or evil he felt. In the thunderstorm and the deluge of rain; in the wind, sleet or hail that destroyed his crop; in the warmth of the sunshine that cheered his cold and numbed body he perceived a deity who had to be pacified with offerings of food or soma juice. Then in time he imagined that these minor deities were under the control of one supreme being whose instruments they were and whose behests they unflinchingly carried out. But even beyond the supreme god they placed a power whom they reckoned as destiny.

The pacification of the supreme being by offerings then gave place to personal devotion; and asceticism came to be looked upon as the form of personal devotion most acceptable to the deity. Thus was evolved moral conduct as a result of this personal devotion.

The unknown thus came to be looked upon as the absolute, the limitless, the merciful, and the life of unselfishness and purity and penance as the ideal that was most pleasing to the deity with whom after death the divine spark could unite.

To the Buddha however the Unknown had not the same terror. To him the vista of the Infinite was perfectly plain, but he said the beginning of life and the universe are unthinkable to all others. "Measure not the immeasurable," he said; "Nor sink the string of thought into the fathomless."

Seeing the beginninglessness and endlessness of the universe he could see no necessity for a creator. Seeing the beginninglessness of life he could see no necessity for a soul.

Some of the critics of Buddhism say that Buddha was an Agnostic in that he did not deny the existence of a creator. But this is a misconception; the Buddha did not dispute the existence of Brahma or of Indra but he used them as a consummate chess player uses his pawns. He always showed that his was the master mind, and the gods themselves were the playthings of our thoughts and actions.

Free from the delusions and terror of the unknown he searched for the secret of life and its becoming.

The theories of creation too he swept aside as useless. The secret of life he saw was not to be sought in this present existence. Though he admitted the continuance of life from birth to birth, he saw that the old explanation was not the right one.

The creator and the soul being cast aside what then was his explanation of life.

To controvert the Brahmin theory that Brahmins were born from the mouth of the Brahma the Buddha says "I have heard another story of the first existence of beings."

In the Aggañña Sutta it is said that the first beings were reborn from the Brahma world as radiant beings on this earth and in lapse of time evil thoughts entered into their minds and they lost their radiancy.

That this was his own view of life I cannot believe; it seems to me that he was ridiculing rather the different theories of the first existence of man. In Brahmajāla Sutta too where he refers to the first appearance of the radiant beings he is quoting other venerable persons who have realized for themselves this mode of origin.

But in both these instances he emphasizes that their conclusions were wrong. So I am inclined to believe that he dismissed those explanations as leading to no profit.

In the Majjhima Nikāya, speaking of the uninstructed man, he says "And of his foolishness he ponders thus, Have I verily been in bygone times or have I not been? Shall I verily be in those far-off days to come or shall I not be." And with such thoughts he arrives at one or other of these views. I have a self or I have not a self. So Buddhism differs from all other religions in this one important point; where other religions ask "Where am I and who am I," Buddha says such questions are foolish. Where others make it a prime factor Buddha makes it a non-essential. And why?

Because all such questions do not lead to our well being, to our purification.

To the Buddha the futility of probing for a first cause became clear and his position was not the position of the sceptic who goes on evidence that appeals to the senses; his knowledge was the certainty of intuition. The Buddha says my doctrine cannot be comprehended by mere logic or reasoning because these can only carry us to a certain distance. His was the knowledge that is comprehended by the arahat, and those that are qualifying for the stages of sanctification. To those that are steeped in sensuous pleasures or in materialism the word of Buddha has no appeal; but once freedom from the delusion of self comes, the whole realm of Buddhist philosophy is like an open Book.

So he descends from the misty heights of the unknown and gives an explanation of the whole universe in five simple words. He says that

the universe is merely a process and a becoming and divides these processes into five. What are these five?

Kamma niyama—order of cause and effect, *utu niyama*—physical and seasonal order, *bija niyama*—the germ seed or organic order, *citta niyama*—order of mind or conscious life and *dhamma niyama*—order of the norm or phenomena.

These five divisions embrace the whole realm of the universe. Some people think that Karma is the all explaining cause in Buddhism, so much so that Christians explain that Kamma stands for God. But according to the Buddha the Kamma order is only one out of five ever acting causes. The greatest beauty of Buddhism is its minute and subtle analysis of the phenomena of the universe.

Some of our critics used to say that Kamma does not act in the physical inorganic universe and accordingly it cannot act in the organic universe. How far these critics were ignorant of the principles of Buddhism we can see when we examine their criticism by the light of these Niyamas. For the inorganic world the law is the law of Utu Niyama, just as for the world of plant life the law is the law of the Bija Niyama.

These laws are unchangeable because they are nature's laws, discovered for our well being by the Buddha.

Once you grasp these five norms, all scepticism vanishes away, all doubts disappear and the clear light of the Buddha filters through.

All questions on the soul and God, the two unknowns that sway the minds of myriads are similarly explained by Kamma Niyama and Citta Niyama. Kamma Niyama practically means what we ordinarily know as karma and states that each act and thought brings in its train certain consequences either painful or pleasurable to the doer and his fellows.

This grand law of cause and effect is universal in its effect, you cannot limit it by time, space or matter.

It applies to beings wherever they may be whether you call them man, God or Brahma. This law deposes Brahma from his seat, and god from his throne, they are just as liable to its working as the meanest worm that crawls.

All of us are ready to subscribe to the workings of the bija niyama because we see it working before our eyes. The development of plants

from seed, the ever recurring changes in the universe we admit but when it comes to the workings of Kamma we do not see it so clearly.

The reason is we have not thought of it sufficiently. The short sighted associate all punishments with a person, and retribution has been specially assigned to the domain of the Divine. But to the Buddhist retribution follows a natural law of cause and effect

In this question of Kamma is involved the Buddhist theory of rebirth. As this is a matter about which you know as much as I do, I shall not say much about it except to show its relation to these five laws. That there is a rebirth is undoubted on the experiences of those who are qualified to speak most authoritatively on the subject. There have been numberless cases on record of those who have possessed this remembrance, the *Jāti-smirna-gnāna*. On the face of these, it is not for us to dispute.

That our present life is only a link in the infinite chain of existence is a fact that forces itself on our minds when we dispassionately think about it. The developing child shows before, "the walls of the prison house close around him," what we call the *citta paramparawa*, the continuity of mental processes. And it is the infant just budding into conscious activity that shows signs of the remembrance of its immediate past birth. There are undoubted records of such 'reminiscences' both in the East and the West. The only true explanation of genius is to be sought in this continuity of consciousness. In Buddhism heredity is not a continuation from father to son but from one mind-lineage (*citta parampara*) to another. The mind continues working from where it left off and begins its development under the new surroundings.

Though the tendencies of a past birth influence the trend of mind processes in the present birth, the mind has the power inherent in it of overcoming the evil that might have been transmitted, unless the past Karma is so potent that the mind has no power to overcome it, as in the case of the insane.

Dhamma niyama deals with the development of spiritual doctrines. They are as evolutionary as life processes; that is why the Buddhist says that there are world periods without spiritual development when the saving truth does not appeal.

Beyond these five the Buddha says there are no other creators; the world processes falling into the two classes of *dhammatá* and *niyamatá*,—cosmic processes and their resultant sequences.

A Review.

THIS book, coming as it does from the pen of a comparatively young civilian, Mr. W. T. Stace, is an attempt at comparing Buddhism and the occidental philosophical thought. How far he has succeeded in this laudable object is to be judged by those who will read this little book. What is most characteristic in the writer is the boldness of his assertions and the cut-short method of his arriving at conclusions. His arguments are pregnant with condemnations, sweeping and crushing in effect. Once he lays down his propositions never does he care to examine the soundness of his premises and, what is more remarkable, he takes up his position and unhesitatingly carries his arguments to their uttermost conclusions. He is "a dreamer and speculator of the first water, well endowed with that splendid courage in attacking any and every subject which is the blessed compensation of youth and inexperience," as Huxley would have said.

The main object of the writer is to make a comparison between Buddhism and Western thought; but there is no mistaking the fact that he is feeling considerably acutely at certain merciless attacks levelled at Christianity, specially from Buddhist quarters. Nevertheless his opinion is that "Christianity is now tottering, that a widespread scepticism is abroad, and that this will make the opportunity of the Buddhist Missionary." Then he proceeds "But in truth Christianity is but a small part of Western national life, and though the popular religion may be waning, the great tree of occidental culture is so far from moribund that it is every day putting forth fresh branches and striking its roots deeper into the soil." The writer's reason for making this comparison between Buddhism and Western Philosophical thought instead of between the former and the Christianity is interesting. Because, "the whole of the philosophy of Buddhist people is contained in their religion, but almost the whole of European philosophy lies outside the limits of Christian Theology." And, therefore, it is unfair to compare Buddhism and Christianity alone. "It is easy," ingeniously admits Mr. Stace, "indeed to show that metaphysically Buddhism is a vastly superior system to the hotch-potch of monstrosities, absurdities, and crude barbarisms, which compose Christian theology."

In passing it is interesting to see if this latest doctrine of fairness as enunciated by Mr. Stace holds water at all. His contention is that

* "Buddhism and Western Thought," A Comparison. By W. T. Stace, Published by the Times of Ceylon Co., Ltd. Can be had at Maha Bodhi Society, Colombo, Rs. 2-50.

because, "the whole of European philosophy lies outside the limits of Christianity," it is not fair to compare Buddhism and Christianity alone.

His arguments are tantamount to saying that in comparing Buddhism and Christianity one has to range on the side of Christianity all that has been developed in the West by direct and indirect influence of Buddhism. This is a fallacy of reasoning based on a wrong assumption into which Mr. Stace has been led, if not by presumption, at least by an utter ignorance of certain historical facts. Who can deny that Dhamma of the Lord Buddha has considerably contributed towards the development of Western thought? Mr. Stace does; and that is how he is led (unconsciously we believe) to misrepresent facts and believe that the Western philosophical thought has developed independently of Buddhist influence. Some books on philology and certain historical data collected by a handful of devout students have clearly established the fact that Buddhism, in the course of its long existence, has contributed by every possible means towards the formation and development of Western thought.

The chapter on the *Soul Theory in the East and West* shows that the author is capable of grasping many an abstruse point though he does it too cleverly and hastily. To the word "Soul" he gives his own meaning and calls it a "unity of relations." Mr. Stace denies the existence of the animistic, the permanent, the eternal soul or ego as defined in Christianity and substitutes it by a "universal ego." This he elucidates at length and those who wish to know his reasons will do well to read his own chapter on it. His arguments concerning a "musical tune," a "wave on the sea," and the "sphericity of a billiard ball," are capable of being pursued further as well as his idea of the "universal ego." The interpretation put upon the teachings of the Lord Buddha by Ceylon Buddhists, by Rhys Davids, and for a matter of that by any writer, will be open for discussion no less than that of Mr. Stace. It is logical that anything that is formed of changing, impermanent, transitory, elements must of necessity be subject to change etc. If Mr. Stace holds that the "universal soul" is something that is unchanging, permanent and eternal he is none the less mistaken than those who hold the Christian doctrine of the theory of soul. "Sphericity," continues Mr. Stace, "is simply an abstract idea, a shape, a form, and is not the same as the ivory of which the ball is composed. But will you for that reason deny the existence of sphericity." So far so good; but is not this sphericity subject to the same laws that govern its component parts? Alter the position of matter of which it is composed and keep in certain definite relationships, then

you can alter it into a square or to any shape you will. Even then there is the shape; but the fact remains that it is changing, impermanent, and subject to transitoriness. "To understand this universal ego is the beginning of wisdom, the veritable *pons asinorum* in Western philosophy." But a Buddhist is privileged to carry it further and declare, "to understand it *Rightly* is the Higher Wisdom, the attainment of enlightenment, in Buddhism." This is to be done by a process of conscious intuition called meditation—a mental effort requiring constant perseverance and unbounded patience. Those who are of a narrow minded, supercilious disposition cannot cultivate proper wisdom. Buddhism is wisdom and wisdom is for those whose mentality is open, absorbing and receptive.

In a chapter dealing with the philosophy of Nietzsche and Buddhism, Mr. Stace pits the modern Western thought against Buddhism and makes out a case to prove that the former "proclaims life" and the latter, "cessation of life," and is apparently pleased at it. Let us follow him. The spirit of the modern times is to question everything. "Merely metaphysical questions, such as ultimate nature of reality, the essence of the world, a priori ground of morals, the nature of the soul no longer greatly interest us. Perhaps we have given up hope of ever solving them. We are tired of them." Let it be borne in mind that long before, though in quite a different spirit, Lord Buddha has declared the futility of trying to solve these ultimate problems. Of this wide scepticism, this restless, insatiable, heterogenous modern world Mr. Stace selects Nietzsche as the central and representative figure. "Humanism is the prevailing note of the age" and Nietzsche's is pure "Humanism." As for Christianity this is what he says: "Whatever it may be for the bishops and the newspapers, Christianity is already a thing of the past for every thinker in the vanguard of progress."

Nietzsche, according to Mr. Stace, grounds his teaching on the theory of evolution as enunciated by Darwin. "Man is the descendant of organisms lower than himself;" therefore, man's purpose is to evolve into a higher being, a "superman." This is the new gospel. To establish this and to produce the "superman," this is what Nietzsche wants you (the world) to do. And to do this "the Nietzschean morality condemns pity as a vice, condemns all that is feeble, unhealthy, slavish, oppressed, and exalts, not "the humble and the weak," but the healthy, strong and powerful." The weak, the feeble, the degenerate ought to be exterminated. This no doubt chimes in very well with modern craze for wealth, competition, power and glory over the helpless. Nevertheless this production of the "superman" with certain modifica-

tions interests Buddhists. The aim of Buddhism too is to create the superman, not by oppressing the weak, but by raising him to the highest level possible. Buddhists aim at and endeavour to gain wisdom by cultivating mind—by perfecting man. The Buddhist does not “hope for Nirvana” as something to be attained after death, as Mr. Stace imagines. Nibbana is not an abode like Christian Heaven where you can sing eternal Hallelujahs but it is perfect wisdom to be realised here and in this life. The nature of existence, of life, does not present any difficulty to the man who has realised Nibbana; he sees everything in its clear perspective. This is to be accomplished by a system of mental training done according to a prescribed form. Man and mind and the perfection thereof is the first concern of Buddhism. Mr. Stace calls Buddhism a pessimism giving, of course, his own meaning to it. It is useless to try to refute this old and exploded misinterpretation of Buddhism which has survived all such misconceptions.

That certain points in Buddhism, “difficulties” as they are styled in this book, present some really hard problems to a mind of the texture of that of Mr. Stace, is no puzzle indeed. The Law of Karma, he seems to think, is something inexorable and inevitable in its working. “What,” says Mr. Stace, “a man sows that he shall reap to the uttermost jot and tittle.” Again, “he must be born again and again until all is fulfilled.” The fact that the Law of Karma is grossly misinterpreted here is obvious. It is taught that by meditation some bad Karma can be counteracted. A man possesses certain evil habits giving rise to bad Karma. Karma is only the consequences of our actions. Do good, cultivate doing good, the result will be the production of good Karma. Mind being the *Fons et origo* of all our actions, every action we do affects reflectively on mind. A preponderance of good Karma leads to the elimination of bad Karma. To state it more technically, any effect on mind produces its consequent tendency or craving (*sankara*). Bad action or bad Karma produces evil tendencies in the mind, then it is necessary to practise meditation of an opposite tendency to counteract those. This, of course, may not be quite intelligible to minds untrained and unmoulded by patient meditation. It is still more difficult for those who are of a disposition to arrive at hasty and cut-short conclusions. The last remark applies with equal force to the question of rebirth also.

Rebirth is also something astonishingly difficult for Mr. Stace. Our actions give rise to certain effects and those effects (Karma) create its own being who, being born, may not necessarily and wholly be dependent on those effects (*karma*) which became the cause of his existence. When one is born to any sphere, one is quite free and independent as to the

formation of ones future ; every thing lies in ones own hands. To mar or to make your future is left to you. If you and I do not avail ourselves of the opportunity, Karma is not to be blamed. Here it is said there is no "motive for morality." But if I am the doer of certain actions the result of which brings another into being, am I not responsible at least for the fact that another being is formed? Now let us cite the argument of Mr. Stace in full. "But if the consequences of my acts are to fall on the head of some individual a thousand years hence with whom I have no connection except that his Karma is a continuation of mine why should I care what I do? What is he to me? How will the rewards of my actions benefit me if reaped by him? How will the punishment of my sins hurt me if he suffers it?" Here the motive for morality is quite apparent, though our self-styled "critic of Buddhism" is blind to it. Buddhism enjoins us to love other beings as we do ourselves. We do not look upon others as quite separate from us. It is the illusion of this separateness that creates selfishness. It is this idea of separateness that has been a bar towards the right understanding of Buddhism. So long as a man is obsessed with the idea of an immortal soul, so long is Buddhism a closed book to him. In the foregoing passage cited, there is an utter selfishness in its basest and most virulent form ringing with diabolical humour. Meditation on Love and compassion for the world, for all its beings, is a powerful unguent to cure this malady of regardlessness for the welfare of others.

To argue "how does the Karma at the moment of death transfer itself from the dying man to his successor"? is wrong. For Karma does not transfer itself from one dying man to another antecedently born man. Karma as the result of one's action produces its own being. Inasmuch as you being the doer of certain actions the result of which will inevitably bring another into being, the motive for morality is patent.

When this writer makes mention of Nirvana, it is tacitly implied that he is having before his mind a place like Christian Heaven. Nirvâna as we have already indicated before, is the perfect wisdom the realization of which here and in this life will lead to a right understanding of desire and clinging to existence etc.

Lastly Mr. Stace compares Christianity and Buddhism in the same sweeping fashion as is characteristic of him. "With its priests and confessors the Christian church has become a parasitical growth on civilization, a sort of poisonous fungus, which chokes freedom and sucks vitality. . . . So that Buddhism lasts, Christianity is no longer extant. It died nearly two thousand years ago." In spite of all these Mr. Stace

bases his argument in favour of Christianity on the personality of Jesus Christ—a sort of hero-worship pure and simple—and concludes with the astonishing assertion that, “for all its high thinking and profound metaphysic, for all its superiority as a philosophy, Buddhism pales as a religion before Christianity.” This last dictum reminds us of the exorcist versed in “black art,” who, out of terror to the frightful demon induced to appear by his own charm, had to allay its dreadful anger at being disturbed at such unseasonable hours, by offering some enchanted morsel. Mr. Stace starts by giving blows right and left and attacking every form of popular Christianity. So when he arrives at his last chapter where he undertakes the task, which he is decidedly most unfitted to do, of comparing Buddhism and Christianity, he is faced by the “demon” of his own raising with such deadly threats that he is at a loss how to pacify it. Like the resourceful magician, poor mortal Mr. Stace, very much to the disadvantage of his main argument, hazards his last ‘enchanted morsel,’ by saying “Buddhism pales before Christianity” with hardly any effect.

But there is no denying the fact that belief in a personality, in an appearance is a delusion leading to ignorance and mystification of understanding. Jesus Christ, however great a personality, a martyr, he may have been, is only after all a man who succumbed to the force of his Karma, not being able to save himself. “Jesus is a vivid flash of lightning suddenly illuminating the darkness of time.” After his death he left the world still darker. “Gotama is a tranquil star” that for ever sheds light and wisdom and guides many a helpless creature through the ocean of “Samsara.”

From Prince to Priest.

(A LESSON INDIA WANTS.)

At the Kikuji, a temple of the Sodo sect in Hongo, Japan, an unusual and interesting ceremony took place a few months ago. A new priest made his entrance into the order. Had he been a young man who thus renounced the world, the flesh and the devil, the news would scarcely have travelled beyond the quiet temple grounds; but he was a man of advanced years, one who might be expected to retire into the bosom of his family, and be indulged by its members for the remainder of his days. Scarred as he was by many political battles and weary of the

ups and downs of party leaders, it might have thought that he had experienced all the bitterness of failure and defeat and, worn out by the struggle, preferred in his old age to wear a priest's robe and carry a begging bowl, the symbol of poverty and humility. But although there might have been some truth in all this, there was a deeper reason why Taku Oye, once Governor of Kanaga-Wa Ken, should enter the priesthood. He wished the better to devote himself to a cause—one in which he had been interested for forty years—the regeneration of the *eta*,* Japan's great outcast class.

His interest in the *eta* began early in Meiji when he formed a friendship with the then chief of the pariahs, Dan Sayemon-no-jo-Taneki. This remarkable man levied taxes upon his brethren in all parts of the country and had great wealth at his command. Dan Sayemon claimed descent from one of the numerous mistresses of Yoritomo and dwelt in a palatial residence at the rear of the Goddess of Mercy Temple in Asakusa, in Kameoka-cho, where many *eta* still live, Kameoka-cho being synonymous with these outcast and long associated with them. Dan Sayemon's eldest son is to-day at the head of a large and important leather business in the suburbs of Tokyo.

One day in early Meiji Mr. Oye introduced Dan Sayemon to a Government official as his uncle, and a seat was laid out for the guest. Little did the host know the nature of the person he was entertaining, and he was more than astonished when Mr. Oye revealed the identity of his supposed relative. And in course of time Dan Sayemon became an official in one of the government departments and none of his colleagues suspected his origin until they grew curious respecting his habits, for it was seen that he spent three times the amount of his salary.

Although Mr. Oye became the Governor of Kanagawa Ken at the age of twenty-five he was closely connected with the political leaders of the times; advocated the construction of railways in Korea, and attempted to build a little Japanese Empire in south China, he never lost his interest in the despised people of his land and sought in many ways to help them but could do little in the face of generations of prejudice. Even the members of the outcast village who by good fortune and ability were able to free themselves from the hateful stain by allowing themselves to be swallowed up in the cities where no one knew from whence they had come, even these successful ones who often

**Eta* is equal to the Pariah of India, the untouchable. As Japanese polity was developed along the line of Aryan society it naturally followed the latter in all its details.—(Ed.—M.B.J.)

rose to wealth and position, where so careful of identifying themselves with their own people that they would offer no assistance.

Nor did Mr. Oye have the good fortune to meet any other person holding the same views as himself regarding the *eta* until an ex-Buddhist priest crossed his path. This was Okamoto Doju, who had been for many years head priest of an Osaka temple and had enlisted himself on the side of the outcasts because he had had brought to his attention the persecution these people were obliged to undergo. Even among his own congregation there were *eta* who by industry had grown prosperous, but who were insulted and ill-treated. His sympathies were aroused and he began to study the subject. Later on he resigned from the priesthood because his people needed him. He was born on an island off the coast of Japan and here he returned to try and do good. But although he was engaged in different work, he could not forget the wrong of the *eta* and at last he travelled to Tokyo to lay the matter before Count Itagaki and other prominent men and see if some reforms could not be started. All who listened to his story referred him to Mr. Oye, and he made many attempts to see the latter without avail. He determined not to leave Tokyo without speaking to him and tried once more. This time he did meet the defender of the *eta* and their talk lasted for half a day.

These two men then formed the Kodo-kai, a society for the improvement of the *eta* which has been in existence a year, and has headquarters in an office on Yuraku-cho. The promoters travel about from one *eta* village to another, observing the condition of the people, settling disputes and often fights between the *eta* and their neighbours, giving lectures on the subject and stimulating public opinion. The society is also in need of funds to carry on its propaganda and has even appealed to Mr. Andrew Carnegie for aid. It is not known if the Christian missions in Japan have ever made an attempt to reach these people, but a promising field is open to them.

Many have been the conjectures concerning the origin of the *eta*, but according to Mr. Okamoto outcasts existed even in the days of the gods and goddesses whose exploits form the mythology of Japan. All strangers who drifted to Japanese shores were regarded as impure and were numbered among the outcasts, even emigrants from Korea and China were so treated and all captives taken in war met the same fate. It some times happened also that members of families were persecuted by their enemies and obliged to live with the *eta*, and swell their ranks.

The outcasts are on the whole a very good looking people, they are neither inferior nor humble in manners, and are not lacking in intelli-

gence. The cruel, harsh laws of the Tokugawa government have been responsible for much of the adverse attitude taken towards them. A samurai once killed two eta but was not found guilty. It was then asked how many eta were necessary to make a crime, and the answer was that the number required was seven. It took therefore, seven of the despised race to equal one common man.

These laws have resulted in wide-spread and almost intolerable ill-treatment of these people, and it is rare for one of them to make any attempt to better his lot in life. A young man from an eta village who proved particularly clever was given opportunities for study by friends and at last secured a position as teacher in one of the leading middle schools of Tokyo. In some manner the information leaked out as to his birth and the students refused to be taught by him. He was given a place in school in Hokkaido but again the unwelcome facts followed him, and utterly discouraged with life he returned to Tokyo and committed suicide.

Again, an eta enlisted in a certain regiment but soon became the object of scorn and derision. He appealed to his father, who asked Mr. Oye to investigate. The officers were questioned as to how the fact of the young man's eta origin had come out, and it was discovered that a certain mark had been placed near his name in the register, as many soldiers were drafted into the Imperial bodyguard from this regiment, and it would not do to have an eta so near the Imperial presence. But Mr. Oye explained that there were among the official class and even among the nobility itself, and that many an eta had risen to be officers in the army and were received in audience by His Majesty.

As a champion of the eta Mr. Oye says that there are three means of helping them; by giving them good schools, dispersing them from their present village life, and sending them abroad as emigrants. The greatest number live near Kobe and in the province of Hyogo, but there villages are to be found in all parts of the country. In Tokyo it is difficult to tell whether a man is an eta or not, as they are well sifted throughout the city, although they are for the most part engaged in butchery, or leather work, such as the making of boots and bags and trunks, trades that they have followed for many generations.

The treatment of the eta is the result of a deep-seated prejudice which dies hard. Not a little to the arousing of public opinion in their behalf have been due the relations between Japanese and Californians in America. It is thought by many Japanese that their people cannot

expect to receive good treatment at the hands of others in foreign lands, when they have so persistently persecuted their own fellows. It is for all these reasons that Mr. Oye has shaved his head and entered the priesthood, so that no wordly considerations may interfere with his work of uplifting a fallen and neglected tribe.—*The Far East*.

A Report.

A Social meeting of the Buddhist Community was held at 10-30. A. M. on the 11th, June 1914, at the Bhutia Busty Monastery, Darjeeling.

The following were present.

1. Rev. Kali Kumar Mahasthavir of the Buddhist Temple at
Kapalitola Lane, Calcutta.
2. Ananda Bhikkhu, Do. Do.
3. Lodoi Lama, Head Priest of the Ging Monastery. Darjeeling.
4. Amji Lama, Do. Bhutia Busty Monastery. Darjeeling.
5. Dorji Loyon Lama, Do. Do.
6. Donchhing Lama, Do. Do.
7. Aka Dorji Lama, Do. Do.
8. Karma Samten Lama, Do. Do.
9. Ugyen Tenzin Lama, Do. Do.
10. Mr. N. Gozing,
11. „ K. Shempa,
12. „ Gyamtso Tshring,
13. Omjey Rinohhen Lama of Ging,
14. Lama Ranjung Do.
15. Srijut Mohin Chandra Barua of Woodlands,
16. „ Chandra Kumar Barua Do
17. „ Durgadhan Barua, Do.
18. „ Kali Kumar Barua, Do.
19. „ Din Nath Barua, Do.

It was proposed by Mr. K. Shempa and unanimously carried that the Rev. Kali Kumar Mahasthavir do take the chair.

Mr. K. Shempa the Secretary to the Northern Buddhist Community then opened the following subjects before the meeting.

That on the 22nd, of June 1913, a meeting was convened presided over by the Rev. Jnanaratna Kavidhwaja Gunalankara Mahasthavir

which resolved that a separate Monastery which should serve the purpose of a Dharmasala as well as a religious assembly room for both the Northern and Southern Buddhists inside the Town of Darjeeling should be erected, that collection of funds be started and that Mr. K. Shempa be appointed as the Secretary for the Combined Association with full power to select a site and to do the needful and that the combined association be named as "The Northern United Buddhist Association". But unfortunately one of the most energetic members Mr. Mingmar Tendup La, the late Sub-deputy Collector, Darjeeling who had promised to act as an active member having suddenly died on the 5th. July the members of the Northern Buddhist Community were deeply grieved and discouraged and therefore postponed the whole affair up to October last when a formal meeting was again held at the Government Guest House presided over by His Highness the then Maharaj Kumar and Rev. Kripa Sharan Mahasthavar, Head Priest of the Buddhist Temple in Kapalitola Lane, Calcutta.

There it was decided on the motion of the Secretary that negotiations be made about purchase of the house and land measuring about 13 perches belonging to one Pasang Sirdar in the Beechwood Estate at a reasonable sum by the Association, the Rev. Kripa Sharan having expressed to lay Rs 1000/- as a donation towards the movement.

The Secretary had thereupon approached the owner who would not accept a figure below Rs. 7000/- this being beyond the power of the Association to pay, the matter was reported to His Highness the then Maharaj Kumar of Sikkim at Kalimpong personally in November last but the question remains unsettled up to date.

The idea of founding a Monastery of the kind alluded to above is daily growing and it is urgently felt for by both the Northern and Southern Buddhists. It is now necessary during the stay of the Chairman who is an Assistant Secretary of the Bengal Buddhist Association Calcutta, that the members of the meeting should express their wishes as to the desirability of renewing the question and if so what they would propose to do.

Then Chairman Mahasthavar said, that as the matter had proceeded so far it should not be stopped and it must be pushed on, that the Secretary should not leave any stone unturned to accomplish the idea, that the idea proposed will not only be beneficial to all the Indian Buddhists as a Monastery and religious assembly room but also could be utilized as a rest house for all the numerous foreign Buddhist Monks and nuns, that as the Secretary reports there has been many such calls.

from time to time for their accommodations here but owing to there being no such house as well as a united association in such an important hill station as this, several foreign Buddhist Brothers and Sisters had to stay under the roofs of hotels and other expensive lodgings.

The Head Lamas of both the Ging and the Bhutia Busti Monasteries with other Lamas unanimously supported the above expressions and suggested that all and each of the individuals present today should try to get a suitable site or house and inform the Secretary.

Proposed by Srijut Mohin Chandra Barua and seconded by Ananda Bhikkhu and carried unanimously that collection of subscribers should be started at once.

Proposed by the Chairman and seconded by the two Head Lamas and unanimously carried that Mr. K. Shempa be made the Secretary for life of the proposed "Northern United Buddhist Association of Darjeeling" and that a copy of the minute of this day's meeting be forwarded to His Highness the Maharaja Sekyong Namgyal of Sikkim under the signature of the Secretary with the request that His Highness may as originally proposed be pleased to be the Association's President for life.

Copies of the minutes of this day's proceedings be forwarded to all the Indian Chiefs with the request to help the Association with donations and subscriptions towards this noble movement.

With a vote of thanks to the Chair the meeting dispersed.

Sd. Kali Kumar Mahasthvir.

Chairman. 11-6-14.

The Anglo-Indian Temperance Association.

THE ANNUAL MEETING.

THE 26th Annual Meeting of the Anglo-Indian Temperance Association was held at Caxton Hall, Westminster, on Tuesday, May 26th. Sir J Herbert Roberts, Bart, M P. presided, and there was a large assembly including a number of Indian ladies and gentlemen. There were several interesting speeches some of which we shall reproduce later on. For the present we can reproduce only the chairman's speech:—

THE CHAIRMAN

Sir Herbert Roberts expressed his pleasure in again taking the

Chair at the annual Meeting. In reviewing the work of the past year, he thought they could say that something had been attempted and something done. The dominant thought and purpose of that Association was to bind together, the Temperance forces in India and in this country with a view to promoting and furthering the Temperance cause. Their Association had been established 26 years. The work of the Association could be measured in two main terms—first of all in the actual reform which had been secured largely through the representations made by the organization and also in the development and extension of the joint responsibility as between the British and Indian Governments and the British and the Indian people, in regard to the moral welfare of India. Personally he thought more and more that it was important to develop this sense of common responsibility between the two countries for the moral welfare of the Indian people. (Hear, hear.) In order to emphasize this point he would call attention to the character of their representation in regard to licensing reform—to the weight of their representation to its continuity and to the persistence of the policy which was embraced by this representation. What was it they had been year after year trying to obtain? First of all, reduction in the hours for the *sale of drink*. Secondly a reduction in the number of licenses.

Thirdly the establishment and extension of a system of advisory Committees. Fourthly the abolition of the auction system, and lastly the removal of licensing administration from the control of the Revenue Department (Hear, hear.) Some of those things they had obtained, but others they had not. Speaking for himself and representing Temperance opinion in this country and in India he might say that they would not rest until they had obtained every one of those things. (Cheers) With regard to the weight of their representation, he thought it was a notable fact of great credit to India that they were supported in their efforts for temperance reform by the leaders of opinion in that country. They had behind them all organized temperance opinion in England and they had many supporting them in regard to Indian temperance matters who did not take an especial part in the temperance work of this country. As to the continuity of their representation they did not ask for one thing one year and for another thing another year. They did not change from year to year according to the passing changes of the political situation but were asking year by year for the same thing (hear, hear.) Mr. Leif Jones, M P, who would presently address them would, no doubt, remember a deputation waiting upon Lord Morley in 1907, when they asked for these very things. Five years later they

went again to Lord Crew and asked for the same reforms, whilst in December last, a most important deputation waited upon the Viceroy in Calcutta and made the same request. Those facts showed that they were fighting for an urgent need and that they had a just cause. (hear, hear.) He wished to point out that they had made progress and to express his appreciation of the important reforms they had already secured from the Government of India in more than one direction. He wished to acknowledge the more sympathetic attitude shown by the Government of India to the demands they had made and to the representations they had put forward from time to time in regard to their movement, but in spite of such progress the drink question remained in India a great evil and in certain forms it was becoming a more serious and greater menace to the people of India. The revenue derived from drink was going up year by year and was now nearly twice as much as it was ten years ago. They had never contended that all the increase in the revenue from the drink traffic of India was due to increased consumption. They admitted that increased liquor duties and other causes were to some extent responsible for the advance but they did adhere to the view that in the main the extension of the drink habit and the drink consumption among the people of India was responsible for the increased revenue obtained, and they said further that before they could effect any real and permanent improvement in regard to that point they must separate the Revenue Authority from the licensing administration in India. That was one of the fundamental reforms that they were urging. (applause.) Mrs. Caine as their Treasurer, had in hand, but he thought it was some thing to be proud of to have a balance at all. They, however, really did want more money and the members could be assured that it would be put to very good use on behalf of the movement for temperance in India. He was increasingly convinced of the benefit arising from their movement and organization, not only in the sphere of temperance but in the larger sphere of Imperial interests. One of the most valuable things in connection with their Association was that it provided a means for binding together the two peoples and creating in their hearts a sense of responsibility for the permanent improvement of India and themselves. He hoped the coming twelve months would be a good year for their association and that when they met a year hence they could congratulate themselves once more upon the promotion of the objects they all had at heart. (Cheers ,

News and Notes.

The news of the unexpected death of Her
Death of Her Excellency Excellency Lady Hardinge, at a time when her
Lady Hardinge. services are most needed, plunges all the law
 abiding Indians into deep mourning. Her Ex-
 cellency has made herself endearing to the women of India by her ardent
 support of the movement of female education. She was invariably
 associated with any and every cause having for its object the alleviation
 of the poor and distressed. For all women in India, her loss is that of a
 dear and personal friend. We cannot but make mention of the strength
 of mind and calmness she displayed at the tragic scene when the fatal
 bomb was thrown on Their Excellencies when entering Delhi. We
 offer our whole-hearted sympathy to His Excellency Lord Hardinge in
 this hour of his unutterable grief.—*Anicca Sankara*,

The return of Mrs. Annie Besant to India and the
Mrs. Annie Besant. simultaneous registration of her name as the owner,
 printer and publisher of the "MADRAS STANDARD"
 has given rise to some discussions in the Indian papers. Mrs. Besant
 first came to India as a Theosophical worker and her work in connection
 with that society has been ever since a steady success. She became
 deeply interested in occult sciences and she found her mind amply fitted
 for development in that field. Ever active as she is, latterly she has
 begun to interest herself in social reforms and educational movements.

Now she has taken to politics, and her gifted pen and mellifluous
 oratory, we have no doubt, she will employ to the best advantage. During
 her short sojourn in England she has advocated the cause of Indians and
 it shows only a foretaste of the things to come. Though we do not
 subscribe ourselves to all her opinions as to the emancipation of
 India we can sincerely express our whole-hearted sympathy in her
 efforts. It is interesting to note the different phases of her activities as
 Theosophical propagandist, spiritual teacher, social reformer and
 publicist. *The Commonweal*, a journal of national reform etc., is also
 edited by her and promises to be a powerful organ of its kind. Its
 aims are high, and its existence will be of much useful service
 to India.

His Majesty the Tsar of Russia has issued a **Intemperance in Russia.** rescript prohibiting the traffic in alcohol within his dominions and this noble act of The Little Father places every Russian under a deep debt of gratitude to him. This determination of the Tsar to save his country from the great peril of intemperance is an example that many another Christian Government will do well to follow. During the Russo-Japanese war an impoverished Russia derived a large revenue from the traffic in alcohol, though little did she dream then of the moral degeneration that would follow. Now she has realised the terrible harm done to her people by intemperance and it is a blessing that she has done so. We hope that the fight now begun will be continued up until this curse is completely exterminated from Russia. This declaration of State is not the only force at work in fighting the demon of alcohol in Russia, for the people are ready to co-operate with the Government and the methods they apply are very effective. The Brotherhood of Teetotalers is a powerful organisation started by one "Brother John," "who is a living example to all." To quote from *The Review of Reviews*, "there are similar brotherhoods in Russia, the natural and inevitable reaction against the racking "drunken sickness." The promoters come from the ranks of the people, in many cases they themselves are reformed drunkards and understand the disease and the psychology of the people Their success in Russia has been phenomenal from the start and every day brings thousands of proselytes to swell the influence of the brotherhoods." Particularly interesting is the following passage as it reveals the real attitude of the Christian clergy when any thing, however noble its underlying motive be, comes in collision with its vested interest.

"In fact, the preference of the people for the ministration of men like "Brother John" to the perfunctory prayers of the "batyushkas"—i. e., priests—has spread a nervous feeling among the Russian clergy. The result is a fierce campaign against the brotherhoods by the Holy Synod and the Church officials, who declare them "illegal."

Touching on the educational progress in Baroda, **Educational Progress** we could give only a brief account last time. Now **in Baroda.** we are in a position to give further facts concerning the same. Vernacular education has made great headway. The number of schools from 2912 has risen to 2991 and the number of pupils from 180,000 to nearly 200,000. It is gratifying to see that the officers of the educational department and those of the revenue department are acting in co-operation to bring the evaders of the compulsory

Education Act to book. A large number of primary schools for the teaching of English is established and the demand for this kind of schools is on the increase. The total number of students receiving English education is 9466 as against 8641 in the year preceding. Of vital importance is the fact that a large number of free scholarships have been awarded to deserving pupils. There are 24 scholarships to the value of Rs. 500 a month awarded by His Highness the Gaekwar from the privy purse for the "benefit of very poor students of all castes and creeds." Twelve scholarships of the value of Rs. 7/- each have been granted by Her Highness the Maharani to the sons of poor Maharatta Silledars. In this connection we record with pleasure the generous grant of a lakh of rupees made by Her Highness for the purpose of founding scholarships to Hindu girls who are willing to receive higher education in the Bombay presidency. The present educational policy of the State of Baroda is a highly commendable one and the inauguration of this has been the work of the present Gaekwar who has the welfare of his subjects at heart. Will the other rulers follow in his footsteps?

Extracts.

PRESTON: RELIGIOUS DISTURBANCE.—The Whit Monday processions of the Catholic Guilds of Preston were on Monday marred by incidents such as have not been witnessed since the conflicts of nearly 30 years ago. Contrary to the order of the Chief Constable the St. Wilfrid's Men's Guild carried a statue of the Madonna and Child. Oranges, eggs, and stones were thrown at the statue as it was carried through the streets, and blows were freely exchanged. No one was seriously hurt.

The Decon of St. Paul's, London, Dr. Inge in tracing the results of the new influences upon religion, devoted a long passage to the modernist movement, urging that it stripped the figure of Christ of all that Christians had loved to see in Him, and left us only an enthusiastic peasant, obsessed with the Messianic expectations which were common at the time in Palestine.—London Times, W. Ed., June 5, 14.

"To the Ulster Protestant the Pope and Popery stand for symbols not so much of intolerance and persecution as of decadence, idleness, poverty, or slavery even."—London Times, Weekly Ed., June 5, 14.

"Out of 171 officers and members of the Salvation Army who were coming as delegates to the International Congress in London by the s.s. "Empress of Ireland" only 26 have been saved." And the Buddhists are asked to rely on a Creator who rules the wind and storm.

We cull this from *The Commonwealth*.—In 1890 Major-General Bower, as a young lieutenant, was sent on a Government Mission to Eastern Turkestan and on his return, amongst other things, he gave a birch bark manuscript to the Asiatic Society of Bengal. Its contents turned attention to Chinese Turkestan and then Sir Aurel Stein's researches there brought much of great interest to light. The Germans have since sent three exploring parties there and the Japanese and the French each one. Another expedition is soon to start and Sir Aurel Stein leads it with two other well-known archæologists, Dr. von le Coq and M. Pelliot. Sir Aurel in his last expedition opened a walled-up cell in the Caves of the Thousand Buddhas, north of that great mountain range which forms the northern boundary of Tibet. The Taoist priest in charge let the explorer open the closed cell and an extensive library of thousands of Buddhist and other MSS., chiefly in Chinese, but also in Samskrit, Sogdian, Turki, Uighur, Tibetan and an unknown language, were found; also hundreds of painted silk banners in crumpled bundles. These ancient remains of beautiful paintings have been straightened out by patient and skilled workmen in the British Museum and they are now on view there in the King Edward the Seventh galleries. About these banners *The Times* remarks:

"Nearly all are sacred pictures, illustrating one or other point in Buddhist doctrine. Moreover, no Western can fail to be struck by the likeness borne by many of them to Christian pictures, or by the similar position held by Kuanyin, the Goddess or sometimes the God of Pity, to that held by the Madonna in European religious art."

Besides these we have

"numerous pictures of Jizò, one of the eight great Bodhisatvas, "breaker of the Powers of Hell"; and, on the other hand, some of the fierce "Lokapalas," or Demon Kings, veritable terrors to evildoers. The paintings mostly date from the great T'ang period, from the seventh to the tenth century."

Maha-Bodhi Society, Colombo.

:O:

STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF JUNE, 1914.

RECEIPTS.		R. C.	PAYMENTS.		R. C.
To M. B. S. Press		2316 49	By M. B. S. Press		2293 73
„ Proceeds of books sold		46 17	„ Management of schools		1816 52
„ Management of schools		362 65	„ M. B. S. Calcutta		9 20
„ Donations :			„ „ „ Wesak celebration		25 00
„ Mr. D. C Ranasinghe		20 00	„ „ „ Madra		15 20
„ „ S. K. Deene		75 00	„ Proceeds of books sold		37 72
„ Members' Fees :			„ Petty cash		45 00
„ Mr. E. Hewavitarne		3 00	„ Harischandra memorial fund		21 00
„ „ H. S. Perera		2 00	„ M. B. S. Colombo house rent		75 00
„ „ F. D. Jayasinghe		2 00	„ Maha Bodhi Journal		26 33
„ „ D. T. W. Goonatilaka		4 00	„ Japanese scholarship		00
„ „ Kiribandara, Lekam, Varakaulla		6 00			
„ „ E. W. Goonathilaka		3 00			
„ Harischandra memorial fund		15 00			
„ Fancy bazaar in aid of schools		44 50			
Koramburuwana School Grant		651 00			
„ Maha Bodhi Journal		73 40			
		<u>3624 21</u>			<u>4414 70</u>
„ Balance to end of May		2710 63	„ Balance		1920 14
		<u>6334 84</u>			<u>6334 84</u>

THE MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,

COLOMBO, CEYLON.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 8.

The Gampola Perahera Case.

Mr. Paul E. Peiris, Acting District Judge of Kandy, delivered Judgment on June 5th in the Gampola Perahera Case in the presence of a large number of interested spectators. The following is the full text of

THE JUDGMENT.

The plaintiff in this case is the Basnayaka Nilame of the Katarama Dewale at Walahagoda. A mile from Gampola is a Dewala dedicated to one out of a certain number of the divinities of the Hindu Pantheon, of whom more will be said later. This particular Dewale is dedicated to the Kataragama Deviyo, the terrible war god, and has attached to it a smaller Dewale dedicated to his minister the Dewata Bandara.

The office of Basnayaka Nilame as is well known is one dating from the earliest times of the Sinhalese History. Under Section 17 of the Buddhist Temporalities Ordinance 1905. "The principal lay officer of a Dewale who has hitherto been styled or called by the title of Basnayaka Nilame shall continue to hold that title." Dr. John Davy, M. D., F. R. S., who was in Ceylon from 1816, the year after the occupation of the Kandyan country by the British, till 1821, has left a valuable account of the Interior of Ceylon (London 1821). There he says (P. 143) "the Dewalay-Basnayaka-Nilamis were laymen of high rank not appointed by the College of priests, but by the King himself and held their office which was generally combined with some Civil employment of consequence only during his Majesty's pleasure." Under the Ordinance

quoted above, Basnayaka Nilamas are entitled to act as the trustees of their Dewalas. In them are vested all the property movable and immovable belonging to the Dewale. They are responsible for the maintenance of the buildings and of the ministerial officers attached to the temples and also for (Section 2 O. C) the due performance of religious services and ceremonies as heretofore carried on, in or by or in connection with such temple." Dr. Davy confirms the parol evidence which has been led for the plaintiff on this point. It was his duty to attend to the temporal affairs of the temple, assist at its religious rites and to take care that all the ceremonies of religion were duly performed. The Basnayaka Nilame is the proper person to sue on behalf of the Dewale in all matters affecting the interests of the Dewale. The defendant has for some unknown reason denied that the plaintiff is the Basnayaka Nilame of the Walahagoda Dewale (issue 3) His appointment has been sufficiently proved see P. 1 and P 2) and is dated 3rd February 1912. Gampola, the ancient Gangasiri Pura, was in the fourteenth century of the Christian Era, the capital of the Sinhalese Kings. To the end of the Sinhalese Monarchy the place was one which was greatly favoured by the Kings. It contained a Royal village including a large stretch of valuable rice fields. Details can be obtained from the Gazetteer of the Central Province, compiled by the late Sir Archibald Lawrie who was for so many years the District Judge of this Court. Walahagoda appears to be the most important Dewale in the neighbourhood of Gampola. The significance of that proximity is locally well understood and here again Dr. Davy saves the necessity for a lengthy digression. "Under the old Government the alliance of church and state was strong as possible. In corroboration of which remark it may be observed that the Sinhalese seem to consider the temples of the gods as.

NECESSARY APPENDAGES OF A ROYAL PALACE.

Accordingly every Royal residence had its orthodox number of temples, which in two or three instances, had survived the palaces to which they were attached." This fact may be witnessed in Kandy the last of the Sinhalese capitals, where the great Dewales and the Shrine of the Tooth Relic of the Buddha, known as the Dalada Maligawa are only a few yards from the Palace. The same fact was noticed by Spilbergen in 1602 and is illustrated in the plan of Kandy attached to this Journal.

That the Walahagoda Dewale is of great antiquity can hardly be doubted. All that is required for the purposes of the present case is proof that it was in existence in 1815. The tenure under which its lands were held by its service tenants takes its right within the period of the

Sinhalese Monarchy. That its sanctity is very great is proved by the fact that it is the rival of such renowned Dewales as Gadaladeniya and Lankatilleke, Embekke and Wegiriya which appear to have seen their most flourishing period when Gampola was the Capital. The plaintiff asserts that among other privileges this Devale exercised the right of conducting a procession named the Esala Perahera, in which "the Basnayaka Nilame of the said temple with the retainers and tenants of the said temple had the right and privilege of marching to and from and through all the streets of the town of Gampola including that portion of Ambagamuwa street with which this action is concerned with elephants to the accompaniment of tom-toms, drums and other musical instruments." The defendant has again denied the truth of these assertions, and I am not quite sure why. It may be that all that he meant to deny was the idea conveyed in the words "right and privilege." What the great Esala Perahera is is known to every child in Ceylon. Here I need only remark that what the plaintiff's witnesses have deposed to with reference to it are corroborated by Dr. Davy p.p. 170-173. Has the procession been in the habit of proceeding along the Ambagamuwa Road, round which the present struggle centres? The perahera had to proceed from one fixed point to another once a year, from the Devale to the Mahaweli Ganga at Porutota. The natural road to go by for a portion of the way is the Ambagamuwa Road. It is not often that ancient Sinhalese roads can have their identity established by writings. But here the passages from the Mahawansa quoted for the plaintiff prove that centuries back this Ambagamuwa Road was a *Via Sacra*, along which religious processions wended their way to the most famous of Oriental shrines, where the Moor from Tunis and the Moogal from China would meet the Brahmin from Benares and the Sinhalese Buddhist in common worship of the mysterious Foot-Print—Sumana Kuta, the Adam's Peak of to-day. This taken with the mass of parol evidence on the subject.

MAKES IT CLEAR THAT FOR CENTURIES

the Esala Perahera had proceeded along Ambagamuwa Road to Porutota. Assuming all that is asserted for the defendant to be true, the fact that once or twice within recent years the procession has been compelled by the authorities, in spite of passionate remonstrance to vary the route at a particular spot, is of no special significance. That music accompanied the procession is a matter of course, and the above remarks also apply to any recent interruption thereof by the authorities. The position assumed by the plaintiff is this—that it is an essential portion of the religious worship as maintained at the Walahogoda Devale, that

the procession should go along the usual route by Ambagamuwa Road, and that the music should perform without ceasing from the start till the procession returned within the Devale. To appreciate this point of view it is necessary first to try and understand what the perahera means to the Sinhalese Buddhist. Long, long ago before the beginning of years, when the gods walked among the children of men an evil spirit was plaguing mortals, whom he entrapped into his vessel and devoured on the sea, and as the gods looked down in compassion from heaven, the Kataragama Deviyo volunteered to rid the earth of the curse. Rendering himself incarnate in human flesh he descended to the world and slew the evil spirit in single combat on board his own ship. Then with the head of his vanquished foe, and filling his golden pitcher with water, he ascended into heaven. And the celestial walls rang with happiness, and the assembled gods danced in their joy and Sakraya, the great god made order that every year mortals should observe the commemoration of this great deliverance. How great a hold this celebration has obtained upon the religious feelings of the Sinhalese is proved by the writers of many nations. The Mahawansa, the most important of the Sinhalese historical records and which was compiled by Buddhist priests, narrates how in the thirteenth century of the Christian Era, King Pandita Parakrama Bahu, one of the most distinguished of the Sinhalese Kings, personally proceeded to Daundara at the southern extremity of the Island to repair the Devale of Vishnu, which was there, and how he ordained the Esala Perahara there (p 241.) In 1603 we find the Hollanders at Batticaloa complaining that they could not provision their fleet because all the inhabitants in the district were gone to the perahera at Tirukovil (Ceylon, the Portugese Era I. 396) Raja Sinha II. himself, the bold warrior, in spite of his Portuguese Education, the Christian mother, would withdraw from the field of war to attend the perahera, (ibid p 393.)

In the middle of the 18th century King Kirti Sri Raja Sinha

REFORMED THE BUDDHIST CHURCH

by reintroducing the ancient Sinhalese Succession of the ordination back from Siam. "And like former Kings of Lanka, he desired to show to the divers classes of his subjects the rejoicings that were held in honour of Natha, Vishnu and other Gods, which were regarded by all the people as conducive to prosperity. And to that end he caused preparations to be made throughout the whole city, so that it looked like the city of the gods. And he assembled together all the inhabitants of Lanka in that city.....and he caused the Emblems of the Gods...to be placed on the back of elephants, and commanded that they should be

taken in procession accompanied before and behind by elephants and drums, and a host of dancers, by numbers of divers elephants and horses, by men in the dress of Brahmas, arrayed gorgeously in divers garments, by persons holding divers kinds of umbrellas and chowries, by number of divers classes of women and officers of state, by numerous sword bearers and shield bearers, and spearmen and men armed with divers kinds of weapons by persons carrying divers cloths and flags, by people of strange countries, and men skilled in divers languages, by numerous artificers and handicraft-men and by many such people. And the King followed in Royal State, like the King of the gods and after he had gone round the whole city with the procession, returned with it and entered the palace at the conclusion thereof." P 286,

Such is the account preserved of the Esala Perehera at Kandy as observed by the High Priest Thibbotuwawe the writer of that portion of the Mahawanse, who was among the first batch of priests to be ordained under the Siames Succession. In 1817 Dr. Davy witnessed the Esala Perehera festival which he says, of the Sinhalese festivals "Was observed with the greatest pomp and parade" The Kandian country had been ceded two years before. The Singhalese Monarchy had ceased to exist. But round him were men, to whom the manner of celebration under the Sinhalese Kings was a matter of everyday knowledge. In vivid language he has described the grandeur with which it was celebrated for 14 days after elaborate preparations. The festival has been celebrated with ever increasing pomp. Day by day the circuit of the procession grew wider and wider. Gradually all the Royal resources of display were sent to join. The King's state elephant under the Gajanayaka Nilame the chief of the household officers, his artillery, his men at arms, the chiefs of the various Districts with their insignia and attendants all took part in the procession. And finally on the fifteenth night.

THE FESTIVAL CULMINATED IN AN OUTBURST OF SPLENDOUR in the water cutting ceremony. The King himself took part riding in his golden chariot drawn by eight horses, the grand court ladies attended the Palanquins which conveyed the arms of the Gods. And with the flash of dawn at the ferry at "Ganouruwa" the Golden Swords in the hands of the Kapuralas flashed in the water within the Veiled enclosure, and as the water shrank back to this side and on that, the golden pitcher was plunged in and filled, and once more the procession started back, having fulfilled the command of the great god delivered so long ago. All these writers bear evidence to the correctness of the parol evidence placed before me. They serve to show that under the Sinhalese

Monarchs the Esala Perehera as celebrated at Kandy was the greatest of the National Festivals, a Religious Festival directed by the King in person, as the head of the state. And in every Dewale, the same ceremony was performed with varying grandeur, in accordance with the importance of Dewale. And Walahagoda is the chief Dewale in the proximity of the ancient Capital of Gampola. Ritual is the name given to that fossilized form which is the final Development of religious practice. The Ritual of an Oriental religion is adamant. For instance take the case of the Walahagoda Dewale. It has numerous tenants each of whom has to perform a definite part in its Ritual. It may be the tom-tom-beater or the trumpeter or the man who supports one pole of the canopy or who carries the flambeau. His sole duty in life is to perform that definite task, and for doing so, his material means are provided for. And generation after generation his family performs the same task and it is these families who are the repositories of the Ritual of the Dewale. They unanimously declare that the Esala perehera must go by the Ambagomuwa street, and that the music which commenced at the Dewale must not cease till the Dewale is reached again. As for the road I have little hesitation in holding that for centuries the procession from Walahagoda has proceeded by the old road of Pilgrimage, the Ambagomuwa Road, to Porutota, and that it is a part of the necessary Ritual that it should proceed by the same fixed route on every occasion. Then as to the music. With every nation and at all times the accepted manner of showing particular honour is to make a noise. The greater the noise the greater the honour. It does not matter whether the noise is made by firing a hundred and one rounds from

THE HEAVY GUNS OF A SUPER DREADNAUGHT,

or by beating all the 64 kinds of drums known to the Sinhalese. To interrupt the music or to alter the route would be to displease the god. That they dare not do under any circumstances, declare the temple tenants, for it is as much as their future well being is worth. They could not stop for a restive horse on the road. They could not stop because their noise might mean the death of a sick man. No patient is above the god. All this sounds artificial, unreal, forced for the purposes of this case. But is it so? The matter has to be judged not according to the standards of a Christian or Agnostic of the Twentieth Century but according to the ideas of a Sinhalese Buddhist before 1815. It is only necessary to read again the accounts of the Mahawansa and Dr. Davy, to realise how utterly impossible it was for the Sinhalese mind to conceive of the stopping of the music for a horse or a sick man. It is manifest that everything had to give way to the Perahera. The

question of a horse would not of course have arisen in Sinhalese times, as there were no horses in use in the country save what were imported for the use of Kings. And it is clear from the answers of the witnesses that they could not grasp the possibility that a sick man could find their music a source of annoyance. Does a softly sung hymn in some great Cathedral during the celebration of the Eucharist disturb the communicant? That is the mental attitude of the Sinhalese Buddhist towards his drums. Kirti Sri Raja Sinha as already quoted held that the Celebration of the Perahera was "Conducive to prosperity." That is what the witnesses say too and they declare to infringe on the honour due to the god will bring untold trouble on them. The Perahera has not been held at Walahagoda for two years, and in consequence the countryside has been devastated by terrible floods, and dysentery has scourged the people. For the Hindu divinities are verily jealous gods. No human being may dare step within their holy place save only their chosen priest and that too after elaborate purification. These gods "take a lively interest of what is passing on the earth which they protect, and in the affairs of mankind which they watch and superintend No one must appear before their shrines unless he has dined on a vegetable diet many days previously and is strictly pure" says Dr Davy, p. 198. Even the Basnayake Nilame dare not enter the shrine and "none but the officiating priests called Kapurallas being qualified or daring to appear before the idols," says he again p. 149. One witness has spoken to the untimely death of the father of the present Kapurala as being the result of the negligence in connection with the ceremonial of the god. Fortunately there is available certain unquestionable evidence which goes to prove that the

EXTREME PUNCTILIOUSNESS DISPLAYED BY THESE TENANTS is not artificial and a pretence, but as a stern reality and article of fervent faith. No European has written of the Sinhalese with the knowledge of Robert Knox for so many years the captive of Raja Sinha II. Referring to the Perahera he says "this festival of the gods taking their progress through the city, in the year 1664, the king would not permit to be performed. And that same year the rebellion happened, but never since hath he honoured it. At this time they have a superstition which lasteth six or seven days, too foolish to write. It consists in dancing, singing and juggling. The reason of which is lest the eyes of the people or the power of the Yakkos or infernal spirits, might any way prove prejudicial or noisome to the aforesaid gods in their progress abroad. During the celebration of the great festival there are no drums allowed to be beaten to any particular gods at any private sacrifice." ("Philaethes Knox 1817 p 160.")

Music as a mark of honour when a great person is making a progress is well-known. It is mentioned in a letter of this same Raja Sinha in 1656. His camp had been silent in grief for the death of a friend, the Commander of the Hollanders, but now that the King was to move again, it was right that there should be music (Ceylon, the Portugese Era, ii, 440.)

Under the Dutch administration the grant of a number of drums to a favoured chief was regarded in the same way as is to-day an increase in the number of guns by an Indian Rajah. I see in the latest publication of the Government Archivist that in 1697 two of the timid Wanniyas of the North declined to attend the Governor's Durbar because he had not sent his drummers to escort them (Diary of de Heere p 20.) In the perehara here the god himself, as represented by the "Maha Ran Awuda," proceeds with all conceivable solemnity to the greatest ceremony held in his honour. In his honour the music, that sacrifice of praise and thanksgiving, which is performed every morning and evening at the temple, is being performed by men who by immemorial customs hold their lands on the service of performing that music. Is it possible for that music to stop on the way? What would a royal personage think of a salute of Artillery fired in his honour has to be interrupted to suit the convenience of another? I think the plaintiff is right and that the continuous performance of the music till the perehara is back again in the dewale is an essential part of the perehera. The defendant relies upon a certain arrangement come to in 1905 between certain prominent Buddhist priests of Anuradhapura and the representatives of Government for

REGULATING THE BEATING OF TOM-TOM

at their institutions and for the cessation of music in their procession when near places of public worship in which service is being performed. (See D 10). These processions have nothing to do with the Esala Perehera of the dewalas in which the main factor is that the god himself as represented by his sacred emblem was making a progress. But I see that this arrangement concedes the right to the priests, at the full-moon of the month to have tom-tom beaten for 12 consecutive hours. He then relies on certain alterations which have been made in the management of the perahera at Kandy. It appears that since the seventies no procession falling into the Esala Perehera is celebrated in Kandy on Sunday. The circumstances here are peculiar. The Anglican Church has thought proper to erect its church in the midst of the most venerated dewales round the place. It is in fact a few yards from the **Natha Dewale** and on what was probably once dewale premises. The

Anglican Church was an established church. The chief representative of the Government in the province, the Government Agent lived at the palace across the road. The entrance to the residence of the Governor is under the shadow of the Vishnu Dewale. A Sinhalese official has the very liveliest regard for the wishes of the Government official. The latter's displeasure might mean his undoing. This feeling was stronger even a generation back, for the Government official still had around him something of the glamour which surrounded the person of a semi-divine King. If then a complacent Diyawadana Nilame agreed to any alteration to suit the prejudices of the established Christian Church that does not in any way affect the Walahagoda Dewale. As to the propriety or otherwise of postponing a procession or omitting it for one day I am not called upon to decide. I believe that under certain circumstances, such as ceremonial pollution, the perehera can be postponed. See Administration Report 1872 page 462. What I have to do with is this, whether once the perahera started on the 15th day for the water cutting ceremony accompanied by the emblem of the god, and escorted by music, that music can according to religious custom, be stopped for any reason at all. No serious attempt has been made by the defendant by placing before me the opinions of people with expert knowledge on the point, to controvert the position asserted by the plaintiff. On the other hand, the plaintiff has placed

THE BEST EVIDENCE THAT CAN BE PROCURED

so far as the Walahagoda Dewale is concerned—that of the people who for generations have served the Dewale in various capacities. That opinion is supported by the weighty testimony of the Diyawadana Nilame of the Dalada Maligawa, an officer of the highest social status among the Kandyan Sinhalese, whose dignified and historic office as the custodian of the Temple of the Sacred Tooth Relic is the highest aspiration of every Kandyan. I have tested that evidence by records of independent writers. I arrive at the conclusion that I must accept the position urged by the plaintiff as being correct

The plaintiff next argues that under the Kandyan Convention of 1815 the rights claimed by him were recognised and the continued enjoyment thereof guaranteed. He relies on paragraph 5 of the Proclamation of 2nd March of 1815. This reads "The Religion of Buddah professed by the chiefs and inhabitants of these provinces is declared inviolable, and its Rites, Ministers, and places of worship are to be maintained and protected" and assuming that this section is still in force, it is not possible to question the correctness of the plaintiff's assertion. The Solicitor-General seemed to feel some hesitation as to

whether the cult represented by the Basnayaka Nilame, who is of course a Buddhist, in this case, can come under the description "Religion of Boodho." That term means the established state religion under the Sinhalese Kings, which was Buddhism with a large admixture of Hinduism growing side by side with it. Evidence has been placed before the Court to prove that "Vishnu is the protector of Buddhism in this land, that images of Hindu divinities appear by the side of the images of Buddha. The Diyawadana Nilame has explained who are regarded by Buddhists as the Samyadristi gods—those having the correct faith. Under the institution of King Kirti Sri Raja Sinha the Tooth Relic of the Buddha itself was carried in the Esala Perahera at Kandy, though its place is now taken by other Buddhist relics, and attached to every important Devale is a small Buddhist temple the priest of which performs a Buddhist ceremony at the Hindu Devale on the night before the Esala Perahera. This is a point that is too well-known to demand discussion at length. The Devalas and Buddhist Viharas have always been dealt with together, and section five of the proclamation refers to the two of them (issue) See also, Proc. of 13 Sept 1819 and 21 May, 1832, but says the defendant Section 5 has been modified by the proclamation of 21 Nov., 1813. That runs "as well the priest as all the ceremonies and processions of the Budhoo religion

SHALL RECEIVE THE RESPECT

which in former times was shown them, at the same time it is in no wise to be understood that the protection of Government is to be denied to the peaceable exercise by all other persons of the religion which they respectively profess or to the erection under due license from His Excellency, of places of worship in proper situations &c.

This section has not modified section 5 of the previous proclamation. It has been merely framed to remove some possible misunderstanding which the extremely ample wording of Section 5 was likely to give rise to. This is proved by Lord Bathurst's despatch of 30th August, 1815 (D 21) to the Governor of Ceylon. "His Royal Highness has commanded to signify to you his general approbation of the principles of liberal policy by which you have been guided in acceding to the Convention as promised for the annexation of the Kingdom of Kandy to His Majesty's Dominions. But I cannot conceal from you that the satisfaction of His Royal Highness could have been more complete if the 5th article of the Convention which related to the superstition of the Boodhoo had been couched in terms less liable to misconstruction. I am too well aware of your own feelings on these subjects and of their perfect accord with those of His Majesty's Government to doubt that the sense in which

you acceded to that article. And therefore that in which it was accepted by the Kandyan people, was that expressed in the latter part of the article, which provides for the maintenance and protection of the Rites, Ministers, and places of worship of the Religion of Boodho. And in this sense His Royal Highness has no hesitation in giving to it his most unqualified approbation. If however the term inviolable in the first clause of the article is understood, as I do not conceive it can have been understood, as precluding the efforts which are making to disseminate Christianity in Ceylon, by the propagation of the scriptures, or by the fair and discreet preaching of ministers, it would be very much at variance with the principles upon which His Majesty's Government have uniformly acted for guarding against so great an evil." This fully explained Section 16. It left Section 5 of the proclamation untouched, but removed any suspicion that might arise that the British Government was pledged to oppose the propagation of Christianity. (Issue II. c.a.)

It is of importance in the present connection to note that the proclamation of 1818 speaks specifically of the

"POSSESSIONS OF THE BUDHOO RELIGION" RECEIVING

"the respect which in former times was shewn them" Section 21 is an emphatic confirmation of Section 5 of the Proclamation of 1815.

It has been urged on behalf of the defendant that the provisions of the Convention of 1815, were subject to such modifications as might be determined by subsequent legislation, and that as a matter of fact they have been so modified by Sections 63, 84 and 90 of the Police Ordinance 16 of paragraph 1865 and Section 64 of the Local Board Ordinance, 13 of 1898. (Issues 11B & 2 C6)

The Solicitor-General has strenuously urged that the Convention was merely a political document enunciating the general principles in which the British Sovereign proposed to act, and any privilege conferred thereby was liable to modification at the will of the Sovereign. He proceeded to quote numerous instances in which such modifications have been made, vitally altering the state of things which existed in 1815. There is no doubt as to the correctness of these latter facts. They show in what manner the Convention was regarded by the British authorities both here and at Downing Street. They are no proof that the view is right. This is the first time that the nature of the Convention has been brought before a Court of Law for a judicial interpretation, and the question must be decided on its own merits.

What is the Convention?

This is what the Official Bulletin dated British Head Quarters, Kandy, 2nd March, 1815, says.

"This day a solemn conference was held in the Audience Hall of the Palace of Kandy, between His Excellency the Governor, Commander of the Forces on behalf of His Majesty and of His Royal Highness the Prince Regent on the one part, and the Adikars, Dissawe, and other principal Chiefs of the Kandyan Province on the other part on behalf of the people, and in the presence of Mohattales, Koraals, Viddanes, and other subordinate headmen from different provinces and a great concourse of inhabitants."

A public instrument of Treaty, prepared in conformity to its conditions previously agreed on for establishing His Majesty's Government in the Kandyan Provinces, was produced and publicly read in English and Sinhalese, and unanimously assented to. On the analogy of the action, *Rai Vindicatio*, a declaration of his title to the right which has been violated, I accordingly am of opinion that this action has been

PROPERLY BROUGHT AGAINST THE ATTORNEY-GENERAL.

I accordingly give judgment declaring plaintiff entitled to the right and privilege set out in 2nd para of his plaint. I allow his costs but no damages.

"The British Flag was then for the first time hoisted." Then follows the "Official Declaration of the Settlements of the Kandyan Provinces." This recites the misrule of the captured King, and continues "On these grounds His Excellency the Governor has acceded to the wishes of the Chiefs and People of the Kandyan Provinces, and a convention has, in consequence, been held, the result of which the following Public Act is destined to record and proclaim."

The Proclamation is prefaced by the following preamble:—At a convention held...in the city of Kandy...between H. E. Lieut. General Robert Brownrigg.. Acting in the name and on behalf of His Majesty George the Third, King, and His Royal Highness George Prince of Wales Regent of the United Kingdom of Great Britain and Ireland on the one part, and the Adigars, Dissaves, and other Principal Chiefs of the Kandyan Provinces on behalf of the Inhabitants, and in presence of the Mohottales...and of the people then and there assembled on the other part.

It is agreed and established as follows:—The first 3 sections deal with the deposition of the Malabar dynasty which had long occupied the throne at Kandy. By Section 4 "The domination of the Kandyan Provinces is vested in the Sovereign of The British Empire."

"Saving...to all classes of the people the safety of their persons and property, with their Civil rights and immunities, according to the laws, institutions, and customs established and in force amongst them."

Section 5 conserved the Established religion. The subsequent section dealt with matters of Civil and Criminal Justice "Saving always the inherent right of Government to redress grievances and reform abuses in all instances whatever, particular or general, where such interposition shall become necessary." There were also certain provisions regarding matters of revenue.

All this merely reproduced what had been done at the convention of Malwana in 1597 when at the death of King Dharmapala, the Chiefs and People of the Kingdom of Jayawardhana, Kotte, which claimed the suzerainty over the entire Island agreed to accept Philip of Spain and Portugal as their King in accordance with the donation and Will of Dharmapala. (See P. Ceylon, the Portugese Era Vol. I. pp. 310-312.) The procedure adopted in 1815 was well-known to the Sinhalese. Where a King died without near relations "should not the King before his death have nominated his successor, the office of selection devolved on the Ministers. It then became their duty

TO FIND OUT A PROPER PERSON,

propose him to the Chiefs and People and with their consent place him on the throne." Davy p. 141. All that the assembled Sinhalese saw on 2nd March, 1815 was the not very uncommon sight of a change of dynasty. That probably did not interest them very much. Their own lines were regulated by something greater than a King, namely custom. The power of the King over the subject except of course in the case of the tyrant, was strictly governed by custom, and these customs were conserved.

The proclamation itself reckons the terms of a contract in the most solemn kind that can be conceived. On the one side was the King of Great Britain by his Agent the Governor, on the other side were the principal Kandyan Chiefs, the recognised Agents and acting professedly on behalf of the people of the Kandyan Provinces. The people agreed to accept the King of Great Britain as their Sovereign, the latter covenanted to fulfil certain conditions. When once the act of the Governor has been ratified by the British Sovereign himself, and this has been ratified with some light reservations by Proc. of 31 May 1816, for one of the parties to the contract to modify it in the future. A Petty rebellion occurred in 1817. Governor Brownrigg was of opinion that the system of administration through the Native Chiefs was impolitic and proposed certain alternations. He addressed a minute dated 25th September 1818 to the Board of Commissioners at Kandy D. 23 containing his views. Therein occurs the following significant passage. Under these circumstances where so

many of the chiefs have broke their part of the convention, by withdrawing their allegiance and have reduced and forced the people to the same wicked course of rebellion it is not imperative on H. E. to consider the letter of the articles of that convention as so completely fettering his measures, that he is not on the subjugation of the existing insurrection.....to take steps to fortify the hands of the British Officers appointed to the executive Government to invest them with powers of compelling immediate obedience. His proposals consisted of certain alterations in the machinery of administration so as to reduce the power of the chiefs and to loosen the bonds which connected them with the people. He also refers to the priests thus a third party of no little power, kept at least neutral by the

INVIOABLE RESPECT PAID TO THE PROPERTY

of temples, and a proper regard to the due administration of the funds already pointed out to the notice of the Board in the minute of 21st January last.

In this latter minute the Governor after referring to the 5th section of the convention "this article of the convention which was the one most anxiously pressed by the Kandyan chiefs" expressed his opinion that it was "an especial part of the duty of Government to see that the temple revenues should be utilised for the purposes for which they had been assigned by the Sinhalese Kings and to see that the edifices were kept in a proper state of repair." It appears to His Excellency that the first point necessary to enable Government to fulfil its part of the convention with the people of the Kandyan provinces "was to ascertain the revenue and the expenditure and to estimate the amount required for repairs. "And the Governor will have it in his power to determine in what manner any present deficiency in the means actually existing is to be supplied." He proposed the creation of a reserve fund with an annual audit, as these would "convince the inhabitants that Government is equally attentive in this as in every other point of its administration." He hoped that the "Commissioners will equally see with himself the impolicy of so material a subject as the religious establishments to which a native is so much attached, appearing to suffer neglect." The Governor's views of his liability to the British Government under the convention are thus very clear (Page 30.)

His reading of the convention was adopted and the dignitaries of the Buddhist Church were appointed by the Government. In 1846 an Ordinance was passed in the Local Legislature, being No. 2 of that year, because "It is expedient for the British Government...to withdraw from direct interference in the appointment of priests and to chiefs Wiharas

and Devales." This Ordinance was disallowed by Earl Grey the Secretary of State by his despatch of 13 April 1847 (D24.) He says that the Queen's Advocate, Mr. Buller, had expressed the opinion that the treaty into which we entered on the conquest of Kandy constitutes a law or compact binding and unalterable in all following times, however urgent might be the motives, and however extreme the exigency, demanding the alteration of it. And that under it the sovereign was bound to maintain the Buddhist religion in the same fashion as the established Church of England. Earl Grey repudiates this view. "I cannot subscribe to the opinion that any law whether it assumes the form of an exactment or the form of a compact

CAN BE JUSTLY REGARDED

as incapable of such changes as in the process of time, and under new and unforeseen circumstances the general interests of society may demand. "He refers to section 5 of the convention as being in no way modified and adds the obvious means of these words is that the Buddhists should be free to celebrate their religious rites and to hold all the places and property devoted to their worship without molestation from their new Sovereign or from any one else." "But if I were compelled to admit the construction thus put on these words I should then deny that such an engagement would be valid or binding." And why? "The Christian Sovereign of a Christian state had no authority to bind himself and his successor to a course of conduct which Christianity unequivocally forbids." "If for the sake of argument it were conceded that His Majesty King George the fourth pledged himself not only to secure to the Buddhists a perfect exemption from all loss and injury in the celebration of their religious observances, but to enforce by law and by administrative authority the mutual rights and duties of the priests and people the assumption would conduct us to the inevitable conclusion that His late Majesty had however, unadvisedly pledged himself to the maintenance of abominations to which not merely the revealed Law of God, but the general conscience of mankind, is irreconcilably hostile."

The noble Lord appears to have had as sound knowledge of tenets of Buddhism as the Roman Emperors did of those of Christianity. He unfortunately interprets the words of the convention in an unmistakable manner, and appears to be expressing the opinion, not of a lawyer or a Statesman, but of an earnest Christian of 1847. It will be seen how widely his laws have diverged from those of Governor Brownrigg. The rest of the long despatch is of value mainly by its recognition that the provisions of section five had not been modified.

I am called upon to decide between the views of Mr. Buller the Queen's Advocate, and Earl Grey, the Secretary of State. I adopt the opinion of the Queen's Advocate and hold that "the Treaty into which we entered on the conquest of Kandy constituted a law or compact binding and unalterable in all following times, however urgent might be motives and however extreme the exigency demanding the alteration of it."

Accordingly the right claimed by the plaintiff has not been in any way affected by the section of the Police and Local Board Ordinances relied on by the defendant (issue 8). Certain issues have been raised regarding prescription (Nos. 6, 7, 7A.)

I CANNOT CONCEIVE

of a right of this nature being lost to the Dewale by non uses on the part of the Basnayake Nilame. Under any circumstances the facts on which the defendant relies are too trivial to construct there on any loss through non uses. It appears that there are 4 mosques and some Christian Churches on the route of the perahera. One of these mosques which commenced as a thatched *hut* has increased in wealth and was rebuilt about 20 years ago and was added to a few years back gradually bringing it nearer to the road. This is the newest of the mosques, and is patronised by immigrants from South India known as Coast Moormen. These men object to Buddhist processions passing their mosque with music and apparently threatened to make a disturbance. Instead of binding them over to keep the peace, the police adopted another device. They buried 2 pieces of old gas pipe, 2 inches in diameter, and standing 3 ft. from the ground, 50 yards on either sides of the mosque, and declared that all processions must stop their music within the intervening space. None of the older mosques object to the music. A certain amount of peculiar evidence has been placed before me. The Police Sergeant G. Menon by a certain authentional calculation over a matter of about 5 minutes difference has arrived at the conclusion that he stopped the music of the Esala Perahera in 1908 while going past the mosque. Unfortunately neither the information book kept at the Station nor his report endorsed on D18 make any mention of such cessation. Police evidence in this country is so

NOTORIOUSLY UNRELIABLE

that the Sergeant's assertion is entitled to no respect. In 1909 it would seem that the procession having once started was stopped by the police and after a strong protest by the Basnayaka Nilame and after the personal interference of the Police Magistrate deviated from its proper

route. See D 20. I attach no weight to the evidence of Amath or Packir even if they are speaking the truth. No inference is to be drawn from the facts deposed to by them, but that police pressure was being gradually brought to bear till the position became intolerable to those interested in the Dewale. It would appear from D17 that the first time an attempt was made to stop the music opposite the Mosque was in 1907 and then the temple tenants refused to take part in a perahera shorn off its music and after much agitation and a postponement the perahera was duly taken. I have told that the rights claimed by the plaintiff are a necessary portion of a certain religious ceremonial, that the exercise of those rights are guaranteed by the Convention of 1815, that the provisions of that Convention have not been and cannot be modified, in this respect, and that no question of prescription arises. I therefore answer the twelfth issue: "Is the Wallahagoda Dewale now entitled to the privilege claimed in para 2 of the plaint?" in the affirmative. The right claimed is one which must be recognized in a Court of Law, and it seems obvious that the proper person to maintain an action in connection with that right is the plaintiff, the Basnayaka Nilame and Trustee of Devala (Issues 2, 2A, 4). Was the letter of the Government Agent dated 27th Aug. 1912 (p. 3) and addressed to the President, District Committee, Kandy, an interference with any right belonging to the plaintiff? (Issue 9).

On 17th August 1912 the President wrote to the Government Agent the letter D, informing him that he had heard that the previous year the two gas pipes already referred to had been erected on either side of the mosque, as a warning that the beating of tom tom must be stopped between the posts. He protested that such a prohibition prevented the Dewala from duly observing its religious ceremonies, and he requested the Government Agent to "be kindly pleased to cause the obstruction to beat of tom tom opposite this particular mosque removed on the occasion of the Perahera of the Temple." To this the G. A. replied by P 3 that "the licenses will be issued to you on condition that music is stopped 50 yards on one side of the mosque, and is not resumed before a point 50 yards beyond the mosque is reached."

This of course meant that any attempt to pass the mosque with music would be stopped by the Police and the responsible parties prosecuted. On the 2nd September the President by D2 firmly protested against this

INVASION OF THE RIGHTS OF THE DEVALA.

But he was prepared to show all consideration for the religious feelings of the Mahomedans and in spite of the pecuniary loss it would

entail he expressed himself as willing on behalf of the Basnayake Nilame to take the procession past the mosque at any time the G. A. would fix but he insisted that he should "not be deprived of the privilege granted and enjoyed by us for so long a time for the pleasure of a handful of Moors who had come and fixed a mosque by the side of a road which had been used from time immemorial as the route for the procession. The only reply was the somewhat brusque letter of the 13th September that the G. A. saw "no reason to alter his previous order D3." Things were getting critical. It should be noted that the Basnayaka Nilame was only appointed in February, and this was the first Perahera. Obviously he had little knowledge and no experience as proved by his evidence. The great water-cutting ceremony was to be on the 29th. On the 23rd he wrote to the G. A. in person that rather than lose every thing, he was prepared to avoid the portion of Ambagamuwa Street, which lay past the mosque and asked for a licence D4. He was presumably acting on the advice of the Committee as stated in their letter D5 A of 14th September. When the license arrived it was found to contain the condition that music must stop within 100 yards of any place of public worship and that the procession could not go past the mosque at all.

This proved too much for the temple tenants and they refused to have anything to do with the procession, just as they did in, 907. Apparently all the Buddhist who were interested objected to the innovation (see page 4). I think the letter of the G. A. sufficient cause for the plaintiff's action.

It has been argued on behalf of the plaintiff that the present action is one for breach of contract. The argument is that a convention was a contract between the British Sovereign and the Kandyan people. There has been a breach of it by the action of the Government Agent and therefore the Government of Ceylon is sued. I cannot follow this, but one thing seems clear, that though the convention was no doubt a contract, it is not a contract that will give a private party a right of action for damages in case of the breach of any of its provisions.

"The convention is a treaty which on ratification became an immutable Law." The articles of capitulation upon which the country is surrendered, and the articles of peace by which it is ceded, are

SACRED AND INVIOABLE

according to their true intent and meaning, said Mansfield in 1774, in the case of *Campbell vs Hall*. There he was refering to Grenada which had been taken by the British in open war with the French. That convention when ratified became the most solemn Law, in fact, it is the constitution to which all other Legislation must be subordinate.

Here the plaintiff was by law entitled to certain right. The act of the G. A. was a violation of that right. No doubt in Ceylon the Government or the Crown, whichever it is called cannot be sued in damages for the tortuous act of its servant, in so far as it is sought to recover damages from the defendant. I think the plaintiff cannot maintain this action but the Government having adopted the act of its Agent. I do not see why the plaintiff should not be held entitled to come into Court to demand.

The defendant to pay plaintiff's costs.

Fourth Convention of Temperance Societies.

An Influential and Representative Meeting.

ACTIVE CORRESPONDENCE WITH GOVERNMENT.

THE fourth half-yearly Convention of Temperance Societies under the auspices of the Colombo Total Abstinence Central Union was held on Saturday, at 1 P.M., at the Ananda College with Mr. C. Batuwantudawe, Barrister-at-Law, in the chair. There was a monster gathering numbering about seven or eight hundred persons, delegates and visitors from all parts of the Island representing the temperance societies. Heiyantuduwe Sri Dewamitta High Priest and about a hundred Buddhist monks from the three Nikayas were also present. The proceedings of the day commenced by all present taking *pansil*.

Mr. A. Mendis, the Secretary addressing the gathering briefly, welcomed the priests and all delegates to the Convention. He congratulated all the Societies concerned on the good work done in the past six months, and was pleased to note that the work was going ahead. He thanked them for the self-sacrifice, devotion and enthusiasm displayed in the past and invited co-operation and confidence to do the work which still lay before them. He thanked the priests for their great support in the cause of temperance and begged them to continue to show the same keen interest as in the past in the noble work they had in hand.

There was a large number of telegrams and letters sent by those who were unable to be present at the Convention. One of these was read from Galgiriya Sri Dharmarakshita Buddharakshita Mahanayake Thero of the Malwatte Viharaya, Kandy,

The Report.

The Secretary then read the Report of the Union for the last six months which was printed in Sinhalese and distributed among the gathering. The following is the summary of the Report.

The Report was for the six months ending June 30th, 1914, and stated as follows: The progress of work during the past six months have been satisfactory. According to the last Report the Union had 57 members. Since then 3 more have joined, bringing the total up to 60.

Meeting and Field Work.—During the past six months the Union met 23 times. Thirty-three members of the Union have visited, at their own expense, 51 outstation centres travelling 3866 miles and delivering 154 addresses at 59 meetings.

Affiliated Societies.—These now number 120, with a total membership of 19,052,—an increase of 20 societies and 4129 members over the previous half-year.

Conferences.—With a view to get into closer touch with and to better organize the work in the villages, it was decided to hold quarterly conferences of workers at different centres. Two such Conferences have already been held, one in Colombo on 8th April, and the other on 11th July in Salpiti Korale. These periodical gatherings are expected to yield very useful results.

“The Total Abstainer.” The Union publishes a small tract under the above title as occasion demands. During the period under review three numbers have been issued, each of 5,000 copies.

Special Work.—During the Wesak season at Polonnaruwa and the Poson festival at Anuradhapura, a few members of this Union, and the Hapitigam Korale Abstinence Society with the able co-operation of two learned Bhikkhus, carried on a vigorous Temperance Campaign for several days addressing the immense crowds that flocked to the Sacred City from all parts of the Island. Arrangements have now been made to carry on similar work at Kandy during the forthcoming Perahera festival.

Some Appalling Figures.—The Excise Commissioner's Report makes it abundantly clear that the evil of intemperance is growing amongst our people with a startling rapidity. During the year 1913—14 over 5,200,000 gallons of intoxicants have been consumed in the country. The revenue which the Government has derived from the drink traffic for the same period was Rs. 6,808,350. This sum, enormous as it is, will be vastly exceeded this year. These facts and figures deserve the most serious attention of all thinking people interested in the welfare of this country.

Our thanks are due to Dr. H. M. Fernando for the valuable services to the cause of temperance he has rendered as a member of the Advisory Committee of the Colombo District, and to Mr. D. S. Senanayake, a member of our Union who represents the Low Country Products Association during the absence of Dr. Fernando. A deep debt of gratitude is also due to Hon. Mr. H. R. Freeman, G.A., W.P., for the genuine sympathy he has always manifested towards temperance work in his Province. The Union records with pleasure that it has been afforded the opportunity of showing its appreciation of the valuable and efficient help given to temperance work in Ceylon by the Native Races and Liquor Traffic United Committee of England. Rs. 450 were subscribed among the members of this Union and forwarded to the above Fund. The following extract from a letter of Mr. J. Newton will be interesting. "May I say that I watch your work with the greatest interest as reported in the Ceylon newspapers which reach me, and I heartily wish you continued prosperity and success in the same. At any time I shall be glad to hear from you how matters are progressing in Ceylon."

OFFICIAL CORRESPONDENCE.

Copies of Some Official Correspondence were appended to the report as follows:—Colombo, 16th January, 1914. Sir,—I have the honour to forward herewith for the favourable consideration of the Government eight resolutions unanimously passed at the third half-yearly Convention of the Buddhist Total Abstinence Societies held at Ananda College on 10th instant. 2. I beg also to state that of these resolutions Nos. 2, 3, 4, 5, 6 and 7 were unanimously adopted at the second half-yearly Convention held on 26th July, 1913, and submitted to Government on 29th idem, eliciting in reply your letter No. 14,076 of 29th August, 1913. This Union forwarded a further communication on 20th September, 1913, to which no reply has yet been vouchsafed.—I am &c., (Sgd.) A Mendis, Honorary Secretary.

To the Hon. the Colonial Secretary, Colombo.

Colonial Secretary's Office, Colombo, 10th March, 1914.

Sir,—In continuation of my acknowledgment of your letter of the 14th January last, with which you forwarded eight resolutions passed at the third half-yearly Convention of the Buddhist Temperance Societies held on the 10th idem, I am directed by the Governor to observe that the 2nd, 3rd, 4th, 5th and 6th resolutions have already been dealt with in my letter of the 29th August, 1913. 2. His Excellency has nothing to add to that letter as regards the points referred to in those resolutions except to inform you that the attention of Village Committees has been

drawn to the power conferred on them by section 6 (20) of Ordinance No. 24 of 1889 of passing a rule prohibiting the sale of liquor to women, it being left to the various Committees to decide whether such prohibition is desirable. 3. As regards the remaining resolutions, viz., Nos. 1, 7 and 8, I am to state that at present His Excellency sees no reason for altering the constitution of the Advisory Committees: that it is not practicable to make definite regulations as to the location of sites for taverns, as each case must be decided on its merits; and that His Excellency sees no ground for the appointment of a Commission of Enquiry.—I am, &c., (Sgd.) M. A. Young, for Colonial Secretary.

To the Hon. Secretary, Colombo Total Abstinence Central Union, 2, Campbell Place.

Miscellaneous.—The Union entertained to dinner Messrs. D.C. and F. R. Senanayake and Dr. W. A. de Silva, J.P., prior to their departure for Europe.

While thanking all concerned for the great interest manifested in the past, the Union begs the general public, including the Priests and the laity and the press in particular, to continue to take the same interest to further the objects of the Union.

ADDRESSES BY HIGH PRIESTS.

Addresses were delivered by the High Priest H. Sri Dewamitta and the Revs. K. Jnanawimala, K. Jinaratana, Sri Bharatindra and the Anunayaka Priest of Sabaragamuwa. The Rev. gentlemen spoke in eloquent terms on Temperance work and gave practical and sound advice.

THE CHAIRMAN'S ADDRESS.

The Chairman then addressing the gathering said that on account of the unavoidable absence of Mr. Edmund Hewavitarne, who had consented to preside at the Convention, the choice had fallen on him to do so. He regretted he was not in a position, being quite unprepared, to do ample justice to the duties of president so well as Mr. Hewavitarne would have done. He would take the opportunity, however, to congratulate all concerned and wish them all success in the noble work in which they were engaged in uplifting the masses from the evils of drinks and other vices. He said, he would join the Secretary in inviting co-operation and whole-hearted enthusiasm from all, which he said were essential to carry through, with success the objects of the Temperance cause. He next touched briefly on the several items of the Secretary's report.

THE EXCISE REPORT CRITICISED.

The proceedings being conducted in Sinhalese, the speeches cannot

receive ample justice when put into English and lose much of their persuasive eloquence in translation. They were highly argumentative and particularly convincing Mr. D. B. Jayatilake and Mr. D. S. Senanayake, among others delivered stirring addresses, the latter contradicting certain statements in the Excise Commissioner's report, and challenging the accuracy of his statistics and figures particularly relating to Hapitigam Korale.

A STRING OF IMPORTANT RESOLUTIONS.

A number of resolutions were proposed, some of which will be forwarded to Government.

LOCAL OPTION URGED.

The first resolution was proposed by Mr. F. R. Senanayake and seconded by Mr. D. B. Jayatilake and was as follows:—That this Convention is strongly of opinion that in granting licenses for the sale of intoxicating liquor the wishes of the people should be made to prevail inasmuch as the Advisory Committees have failed to promote the best interests of the people of the Island. Mr. A. P. Gunaratna supported.

TAVERNS ON PUBLIC LAND.

The second resolution was proposed by Mr. Piyadasa Sirisena and seconded by Mr. Abraham Silva and supported by Mr. M. J. Molligoda and was: That no sites on public lands should, under any circumstances, be allowed for the purpose of establishing places for the sale of intoxicating liquor.

THE CLOSING OF TAVERNS ON WESAK DAY.

Mr. J. L. Kulasekera proposed and Mr. D. E. Wickramasuriya seconded that Government be respectfully requested to close all places for the sale of intoxicating liquor in Buddhist districts on Wesak Day in each year.

FACILITIES FOR DRINK AT FESTIVALS.

Mr. A. V. Dias proposed and Mr. C. P. Gunawardena seconded the fourth resolution which was that this Convention strongly disapproves of the regulations made under the Excise Ordinance empowering increase of drinking facilities at religious fairs and festivals and earnestly requests the Government to refrain from taking any such step in the case of Buddhist Perahera at Kandy and the Buddhist festival at Dondra.

LIQUOR SHOPS IN PROXIMITY TO SCHOOLS.

The fifth resolution proposed by Mr. P. B. Ranaraja, seconded by Mr. D. B. P. Karunaratna and supported by Mr. P. Weerasekera was that this Convention deploras the establishment of liquor shops in proximity to schools and places of worship and requests the Government to make definite regulations on the point.

WANTED A COMMISSION OF ENQUIRY.

Mr. D. C. Ranasinghe proposed and Mr. D. B. R. Jayatunga seconded the sixth resolution that in view of the increased consumption of arrack, in the opinion of this Convention the Excise Scheme has failed in its efforts towards temperance and that Government be asked to appoint a Commission of Inquiry into its working.

PRACTICAL TEMPERANCE.

Mr. Martinus C. Perera proposed and Mr. F. D. Jayasinghe seconded the seventh resolution which ran as follows:—That it is desirable that Total Abstinence Societies should enlist school children as associate members of the respective societies. Mr. R. M. Appuhamy of Pitigal Korle supported the above resolution.

Mr. D. S. Senanayake proposed and Mr. M. W. H. de Silva, B. A., seconded the eighth resolution:—That this Convention strongly recommends to the various Total Abstinence Societies the desirability of starting positively beneficial work in the interests of the localities concerned in addition to temperance activities.

Mr. D. E. Jayakody proposed and Mr. D. C. Senanayake seconded the ninth resolution which was that every member of a Total Abstinence Society should refrain from attending functions held by Buddhists at which intoxicants will be served to the guests.

RETIREMENT OF THE SECRETARY.

After the resolutions were adopted Mr. A. Mendis expressed regret at his inability to continue as Secretary and proposed the election of Mr. J. E. Gunasekera as the Secretary for the coming year. Mr. Martinus C. Perera seconded.

Mr. D. S. Senanayake thought that Mr. Mendis would be doing still greater service to the cause if he could continue in office for another year. He said he was not opposed to the election of Mr. Gunasekera, but wished Mr. Mendis would withdraw his proposition and continue to work a little longer.

MR. J. E. GUNASEKERA ELECTED SECRETARY.

Mr. Mendis however found it impossible to give his time amply to the work but assured that he would continue to evince the same keen interest in the work. Mr. J. E. Gunasekara was accordingly elected Secretary for the coming year.

VOTE OF THANKS.

Mr. Arthur V. Dias proposed a hearty vote of thanks to the outgoing Secretary, and speaking in very high terms on the good work done by Mr. Mendis in the past two years said that the temperance work in Ceylon would not be to-day what it was were it not for the able

organisation and tact of Mr. Mendis. In return for all the good services he had rendered, they could do very little for Mr. Mendis who, he was sure, never expected any return of thanks. It was, however, their bounden duty to record their high appreciation of Mr. Mendis's services and he had the very greatest pleasure in proposing a vote of thanks.

Mr. C. Batuwantudawe from the chair in seconding the proposition of Mr. Dias, said that he, too, could bear testimony to the work of Mr. Mendis who worked with devotion. He could say from personal experience what great difficulties Mr. Mendis had to encounter in the early working of the Union and said "that no amount of thanks would be sufficient for the good work and the great enthusiasm Mr. Mendis evinced in the cause of temperance."

The vote of thanks was carried with loud applause; Mr. Mendis briefly returned thanks and said "that the success of the movement should not be ascribed to one particular individual, but each and all should consider their bounden duty to further such good work as the Union was doing"

With the usual vote of thanks the meeting terminated close upon six. It was one of the most successful Conventions of the Colombo Total Abstinence Central Union.

News and Notes.

Four native students from Ceylon, Messrs. D. C. Hanty, A. P. Somaratna, W. M. Balasuriya, and J. F. Cooray, all young and alert, who arrived at Kobe on 26th April, by the S. S. Atsuta-maru, reached Tokyo on April 30th, for the purpose of studying Japanese technical industries. The Indo-Japanese Association is making efforts to secure for them every facility for the attainment of their objects. Mr. Tejima, Director of the Higher Technological School of Tokyo, has kindly consented to allow Mr. Cooray to take up the Applied Chemistry Course of that school next September. The three other students are to have practical training in Japanese manufactures of paper, glass, hat, pottery, incense-making, etc. As preliminary steps, they are now diligently studying the Japanese language, in which they are making much more rapid progress than was expected. They had studied Japanese with

Mr. U. B. Dolapihilla, a graduate of the Textile Course of the Higher Technological School of Tokyo, for some months before they left home for Japan. Mr. Dolapihilla having come to Japan in 1906, returned home in April 1911, after he had passed the final examination of the Tokyo Technological School in July 1910. He is now instructing some twenty native students at the Rajagiriya Weaving School, started in Colombo by the Anagarika H. Dharmapala some years ago, and in other ways is taking pains to spread industrial education among the young men of his country. We are very glad to have these students sent to Japan to prosecute their studies, for we believe it to be the best way of drawing closer the bonds of union between Ceylon and Japan — *Journal of the Indo-Japanese Association*.

We give in another page the full text of the Judgment of this Case as delivered by Mr. Paul E. Peiris, District Judge of Kandy. As it embodies a great deal of important historical facts, we think the printing of it in its entirety in this journal will afford our readers a chance of preserving it for future reference. An appeal has already been lodged against this judgment and as it has not been heard as yet it is premature to express our opinion on this matter. Whatever the results of the appeal may be the historical importance of the judgment cannot be overlooked.

The sudden and unexpected death of Mr. E. R. Guneratne, J. P., acting Maha Mudaliyar, occurred on the 7th inst. and removes from our midst a great scholar and staunch Buddhist whose activities have contributed largely towards the better understanding of Buddhism. We extend our heartfelt sympathy towards his bereaved family and relations.—*Anicca Sankara*.

Acknowledgments.

We beg to acknowledge with thanks the receipt of the following publications:—The Buddhist Review, The Indian Review, The Wealth of India, The Hindusthanee Student, The Indian Mirror, The Bengalee, Theosophy, The International Theosophical Chronicle, The Commonweal, The Indian Agricultural World, The United India, The Sri Lanka Sri, The National Monthly.

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The translation of the Sacred Texts of Buddhism is, I confess, not a light task. The translator must be proficient in the languages, and have some acquaintance with the abstruse dogmas of Buddhism, some of which have been laid down, in what we would call compressed, though by no means rude or irregular, language. He must also endeavour to make the translation interesting to the reader, while confining himself strictly to accuracy in the translation.—*Preface to The Anguttara Nikaya by E. R. Gunaratne, 1912.*

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THE LATE MR. E. R. GOONERATNE, J. P.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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Buddhism in Relation to the Supra-normal.

The BUDDHA sitting under the Bodhi Tree at Uruwela, triumphant in the great victory He had gained over the hosts of Mára, the thought came to Him “how great is the attachment of the world to things that give pleasure to the senses, and the Truth that I have discovered how deeply hard it is for such as are given to sense enjoyment to comprehend and of what avail is the exertion to preach the Doctrine.” Instantaneously came Brahma, the chief of the world of gods, to announce that the world is ready, that there are some whose minds are prepared to receive the sublime Doctrine, and addressing the BUDDHA as the Victorious Conqueror, made the request to preach the Dhamma to a world ready to receive the glorious message. The Blessed One consented, after having seen with the eye of a Buddha, how men were groping in the dark, ignorant, surrounded by the flames of lust, and yet helpless like orphans. The spirit of absolute compassion prompted Him to undertake the work of saving the world. “Who else is there but me, and I will save.” Thus did the Blessed One say.

Anátho loka sannivâso parama kâruññappatto tassa natthañño koci tá yetâ. aññattrâ mayâti; passantânam Buddhânam Bhagavantânam sattesu mahâ karunâ okkamati.”—*Patisambhidâ.*

The gâthâ that the Blessed One uttered in answer to Mahâ Brahmâ is full of psychological interest for certain words that it contains express the nature of the Doctrine that He decided to proclaim.

*"Apāruta tesam amatassa dvārā
Dhammam panitam manujesu Brahme."*

Open are the doors to *Immortality*
Sweet is the Dhamma.

Five hundred years before the appearance of Christ, and 1168 years before the birth of Islam, came the Blessed One with this message of Immortality and Sweetness, calling upon the youngmen of noble families, who were willing to sacrifice ignorance, lust, and anger to listen to the Dhamma sweet in the beginning, sweet in the middle, sweet in the end.

In compassion for the world, for the good, for the gain, for the welfare of gods and men, the BUDDHA Tathāgata, proclaimed the Doctrine of Nirvana and Holiness, to those who had made the renunciation of sense pleasures. India is the land of the Buddhas. In each kalpa Buddhas appear in India to proclaim the Gospel of Compassion, Wisdom and Holiness.

India at the time of the appearance of the Blessed One had no universal Religion. Ascetic philosophers each with a band of disciples lived in retreats receiving the homage of the communities. They were satisfied with their adumbrations of metaphysical speculations, and contented with their coterie of disciples. Some of the Brahman teachers had fine parks, whose sight gave joy to the aesthetic sense of those who loved beauty. Such was the Ashrama of the Brahman Rammaka. Ascetics wandered hither and thither, each one proclaiming the superiority of his doctrine over the other. The people of the Gangetic Valley, then, as now, were always willing to pay homage to those who have made the renunciation, accepting the vow of *Brahmachariyam*. The Brahmachari in India occupies a superior place. He is compared to the Sun. The caste Brahman as a householder occupies a lower place. Toleration of all faiths is a necessity in India. It is the Stock Exchange of Religion.

Of the Emperor Hadrian, it is said, that when people went to him and complained that so and so was abusing the gods, and that he should punish him, to such he gave the answer that the gods know best, and that they can manage their business better than he could, and that he was there only to punish those who did wrong against the laws of the state. The people of India had always respected religious liberty, and never was a man punished for mocking at the gods. Where every man was a potential philosopher or hoping to arrive at a god state, it is but proper that the state should abstain from taking the part of gods whose existence remains to be proved. In European States they had only one

Religion and therefore they were intolerant. At the capital of King Prasenajit of Kosala there was at the Mallika Park the Ekasālā built at the expense of Queen Mallikā, for the purpose of holding debates, where all manner of religious discussions were held. An alien government and an alien race ignorant of the ethics of Aryan Communalism, can never understand the operations of the Aryan mind, subjectively. The King Prasenajit, contemporary of BUDDHA, was ready to make obeisance to any one who wore the garb of asceticism. The ascetic garb held the premier place in Indian society. In the Pali Suttas society was classified by the BUDDHA in the categorical order, of Bhikkhus, Bhikkhunīs, Upāsakas, Upāsikās, Rājā, Rājamahāmattā, Tittihiyā, Tittihiya sāvaka. The King occupying the fifth place in the order, and the Ministers of State, the sixth.

The Buddha proclaimed Himself as Teacher of Gods and Men ; He called himself a Physician Surgeon, (Bhisakko sullakatto) see Sunakkhatta Sutta, Majjhima Nikāya. He was tolerant always, and in the Brahmajāla Sutta, He exhorted the Bhikkhus neither to be elated when others speak in praise of the Tathāgato, nor to be annoyed when others abuse Him. They were to be calm always, and patiently exclaim what the BUDDHA had proclaimed. He was uncompromising in the attitude He adopted, when, at certain times, other ascetics made attempts to reconcile their theories with the Doctrine that He proclaimed. The BUDDHAS in the past and in the future and the Buddha Gotama preach the Four Noble Truths. It is their especial Gospel, atha yā Buddhānam sāmukkamsikā Dhamma desanā. (Mahapadāna Sutta, Dīgha Nikāya).

The BUDDHA often times visited the āsramas of other (paribbrājika) wandering ascetics. He was the accepted Leader of ascetics ; His followers were King Bimbisāra of Magadha, King Prasenajit (Pasenadi) of Kosala, the princes of Anga, the Licchavi, princes of Vesālī territory, the King Udeni of Avanti, and leading Brahmans like Pushkarasāti, great bankers like Anāthapindika, Pāvārika, Upālī, &c.

The BUDDHA addressing the Brahman Sela, admitted Himself King of Righteousness (Dhamma rājā) proclaiming the Laws of Righteousness, as did the Chakrawartī Monarchs of old. He enunciated the Dhamma in its twofold form—one for the Bhikkhus, the other for the men of the world ; the former the Uttari manussa dhamma, the latter Manussa dhamma. The former for the superman, the latter for the householder. The uttari manussa doctrine was not for the laymen, and this Uttari Manussa Dhamma may therefore be called Supra-normal. The exhibition to laymen of phenomenal (iddhi) powers coming under the category of

Jhāna (Dhyāna) was strictly prohibited; violation of this law-entailing dismissal from the *upasampāda order* never again to be admitted to the rank of ordained Bhikshus.

The teachings of the Tathāgato are again divided into Sammuti and Paramattha. The Sammuti Satya, popular truths, Paramārtha Satya, essential truths. The Paramartha doctrine is embodied in the Abhidhamma, otherwise called Veyyakarana. The Sutta Pitaka contains the sammuti or vyavahara doctrines, the Vinaya Pitaka contains Ana or Laws relating to the wellbeing of the Community.

In the sammuti or vyavahara teachings the BUDDHA admitted the popular version of accepted truths relating to gods, heavens, hells, world systems, kasinas, cosmological interpretations, dhyana mysteries, referring to the five abhiññas, viz:—(dibbacakku) divine eye, (dibbasota) divine ear, (para citta vijanana nana) knowing others' thoughts, (pubbe nivasanussati nana) knowing previous places of birth and death, (iddhi vidha nana) science of working, what is popularly called, miracles. There are ten iddhis; viz: adhittana iddhi, vikubbana iddhi, manomaya iddhi, nanavippara iddhi, samadhi vipphara iddhi, ariya iddhi, kamma vipakaja iddhi, puññavato iddhi, vijjamaya iddhi, tattha tattha sammappayoga paccaya ijjhaththena iddhi.

The foundation for building the superstructure of iddhi is called iddhipada,—they are (chandra) earnest desire, (viriya) strenuous activity, (chitta) the development of such thoughts as are favourable for progress (vimamsa) investigation. By each of the four iddhipada the gain is (*samadhi*) realization and (*ekagrata*) absolute fixity. Lethargy, restlessness, desire for enjoyments in the sensuous plane, illwill, and clinging to foolish unscientific theories are set aside when one is on the path of iddhi.

By adhittana iddhi the holy disciple can appear in manifold forms go through walls and obstacles, dive down into water, into the depths of the earth, walk on water, float in the astral regions like a bird, ascend into the worlds of the Brahma Gods by certain psychical processes.

By vikubbana iddhi the holy disciple can ascend to the world of the Brahma God, and from there make himself heard in ten thousand worlds, make himself now visible, now invisible, assume whatever form he likes. By manomaya iddhi, the holy disciple, keeping his body in one place, can project his mind body to another place. By nana vipphara iddhi the holy disciple can realize by psychical processes the truths of the evolution of things.

By samadhi vipphara iddhi the holy disciple can realize by stages the psychical illumination beginning from the first dhyana and gradually terminating in the arupa brahmaloka.

By arya iddhi the holy disciple can by the practise of divine attributes of loving kindness, live in love, and also remain detached from things pleasant and unpleasant, in perfect consciousness nevertheless.

Kamma vipakaja iddhi is nature's gift to all species of birds, to all celestial beings, to certain human beings, and to certain sub-human beings.

Paññavato iddhi is a psychical gift only limited to certain very high personages whereby they reap phenomenal advantages due to their great merits.

By vijjamaya iddhi certain magicians by necromantic methods float through the air, exhibit in space materialised figures of animals, &c.

The last iddhi is obtained by an ethical process whereby the five obstacles are removed by the development of the five illuminating principles, and by the path of Arhatship.

This is the Uttari manussa dhamma which is Supra-normal and only confined to the Brahmacharis, who have renounced the fetters of lay life.

ANAGARIKA DHARMAPALA.

Benares, India,

Aug. 13, ^{2458.}
1914.

Discoveries at Taxila. ✓

PRICELESS RELICS:—ASHES OF THE BUDDHA.

UNIQUE TREASURES UNEARTHED.

Facts of a fascinating interest were disclosed in Dr. Marshall's lecture before the Punjab Historical Society on his recent excavations at Taxila, the ancient capital of the Greek and Persian conquerors of Northern India. Not only has Dr. Marshall unearthed a whole quantity of priceless jewellery and carving, dating back to Greek and Persian times, and traced remains of fire-worshipping and Greek temples, besides other interesting buildings, but he has discovered (1) the foundations of a tower with Assyrian characteristics comparable to those of the Biblical

Tower of Babel, and (2) relics which claim to be some of the veritable ashes of the Buddha, the testimony in this case being at least as authentic as that on which some small fragments of incinerated bone found near Peshawar some years ago were accepted as belonging to this same saint. The Buddha relics were found in a small gold casket inside a silver vase in an earthenware vessel buried beneath a Bodhisattva image in one of the stupas. Along with the ashes was a silver scroll which, when deciphered and translated with infinite learning and labour, has disclosed the following statement :—

“In the year 136 of Azes, on the 15th day of the month of Ashadha—On this day relics of the Holy One (Buddha) were enshrined by Dhurasakes, the son of Dhitastris, a resident at the town of Noacha. By him these relics of the Holy One were enshrined in the Bodhisattva Chapel at Tanua in Taxila of the holy realm for the bestowal of perfect health upon the great King, King of Kings, the divine Kushna, for the veneration of all Buddhas, for the veneration of individual Buddhas, for the veneration of the Saints, for the veneration of all sentient beings, for the veneration of his parents, for the veneration of his friends, advisers, kinsmen, and associates, for the bestowal of perfect health upon himself. May this gift for the attainment of *nirvana*.”

The Babel-like tower is supposed to have stood not so very distant from a palace of Parthian date which Dr. Marshall finds to have been an almost exact counterpart of the Assyrian palaces of Mesopotamia. It overlooked a temple with Greek characteristics and was of solid structure as is shown by the fact that its foundations were actually sunk to the great depth of thirty-two feet. The tower rose, Dr. Marshall thinks, above the roof of the temple, and access to its summit was provided by flights of broad steps, of which two still exist, laid parallel to its sides. He concludes that it was a sort of *Zikurrat*, tapering like a pyramid and with a stairway ascending along the sides and an open platform on the top of which an altar may have been erected like the great *Zikurrats* of Mesopotamia, of which he considers the Tower of Babel to have been one.

Amongst the smaller treasures discovered by Dr. Marshall at Taxila is a most beautifully carved head of the Greek God Dionysos, of silver repoussé; some three inches across, which was mounted upon a silver table-stand similar to that of the statuette of Hercules which Alexander the Great is said to have kept with him on his campaign; and a bronze statuette, a few inches high, of a child,—of Hellenistic workmanship. A finger-ring with a lapis-lazuli intaglio representing a Greek warrior and engraved with an early Brahmi legend, was another of the finds;

also elaborate gold earrings, gold pendants, gold chains, and gold bracelets. Dr. Marshall assigns the bronze statuette to the middle of the first century B. C., and the lapis-lazuli ring and the head of Dionyson, which he considers the finest example of Greek work yet discovered in India, to a century earlier. Under the floor of another room he found an earthenware jar which proved to contain a small figure of a winged Aphrodite executed in gold repoussé; a gold medallion bearing the figure of a Cupid, a gold necklace, a number of jacinths cut *en cabuchon* and engraved with figures of Artemis, Cupid, etc., and—most important of all—a series of silver coins of the Parthian epoch belonging to kings who have not previously been known.

Among other articles also recovered were a small iron trolley running on four wheels—perhaps a Parthia's go-cart, or perambulator, a handsome copper jug with lid and handle and some copper spoons and forks, a small Corinthian column exquisitely modelled in fine terracotta, some chalcedony and copper seals engraved with various devices, and a number of stone vases and dishes carved with different designs. The lecturer closed his remarks with an expression of his indebtedness to the Punjab Government, and particularly to Mr. Renouf, the Deputy-Commissioner of Rawalpindi, and Colonel Maclagan, for the readiness with which they had assisted all his plans, and the practical help which they had given in his many difficulties.—*The Statesman*.

The Temperance Outlook.

Over five million gallons of spirituous liquor were consumed within the last year in Ceylon. Excessive as the figures are, they become appalling when we consider that they show an enormous increase over the figures of the previous year. At this rate of progress, the forecast for next year is very unpromising and should be viewed with concern by all who have the welfare of the country at heart. The figures compare very unfavourably even with those of cold countries, where the effects of drinking are not so disastrous as in tropical countries. It has been said by the Excise Commissioner that there is no drunkenness in Ceylon. Such a statement coming from an authority on excise may lull into security some minds. But the daily increasing number of Police Court cases, wherein men are charged for being drunk and disorderly, and the

growing list of crimes which are traceable to the drink habit should remove any satisfaction that may be created by such a statement as the Excise Commissioner has ventured to make. It is certainly true that one seldom sees the extreme picture of drunkenness that one meets with, in the colder climates of Europe. This is due not so much to the greater sobriety of the people as to the comparatively shorter period of sale and the lack of chances at the disposal of the spirit seller. The evolution of the drunkard has only begun in Ceylon. The depths to which he could descend the future alone will show. At present there are certain factors which check the downward course of the arrack drinker—religion, a certain amount of public opinion and last not least the relatively shorter hours during which intoxicants are sold. But that, in spite of all these restraints, there is an increase of drunkenness, is full of foreboding for the future.

The efforts of the Government to diminish drink and encourage temperance are praiseworthy, but the results so far are not commensurate with their good intentions and hold out very little hope for a solution of the drink problem. An increase in revenue from drink is not compatible with an increase of temperance; and it is foolish on our part to expect a revenue officer to be an advocate of true temperance. If the people of Ceylon expect a real temperance reform from the new tactics of the Government, they are doomed to considerable disappointment.

The view of the Government is that the desire for alcohol is a legitimate and natural one; and that such a rational desire should be given the means of satisfaction; and that the Government has well done its duty, if the satisfaction of that desire of a few is kept within moderate bounds. The keynote of this reform is moderation. If such moderation could be achieved in practice there would be no need for temperance work. The greatest bar in the way of temperance has been this moderation; and the experience of ages has shown that the results of moderation in the matter of Temperance are in the long run disastrous. It is for this reason that all the great religions have totally prohibited alcohol; and it is for this reason that all leaders of thought have condemned moderation. In a country like Ceylon, where religion, temperament and tradition have all been working for total abstinence moderation can have but one consequence, namely the overstepping the bounds of that moderation.

The well wishers of the Buddhists have felt that the Government encouragement of moderation is not for the best interests of the people. The people themselves in a large number of cases have realised that

there is only one way of escape and that is Total Abstinence. A large section of the people are showing that the only way out of this rut of intemperance is combining and organizing to stamp out this vice from our midst. The numbers who realise this are daily increasing and although at present the number is still small, there is no doubt that popular sentiment will gradually move on towards total abstinence. The results of two years' temperance propaganda show that there are about 50,000 organised abstainers engaged in the work of the temperance campaign; though the number compared with the total population is vastly out of proportion, still there is hope for the future. There are nearly a million adult men in Ceylon, and about 400,000 Tamil coolies. The annual consumption of alcoholic drink is 5,000,000 gallons, as was already remarked above. Now these figures on a rough analysis present the following astounding facts. Out of about 800,000 Sinhalese about 200,000 may be put down as total abstainers. Reckoned roughly it may be said that the average annual consumption of liquor by the drinkers of Ceylon is about 5 gallons per head, a figure which is truly remarkable. Now this is really appalling when we hear that the average per head even in the coldest countries is not more than two gallons.

The reclaiming of this large number of drinking people is the work of Temperance Societies and though the work is full of trouble and attended with many obstacles, our energies should not be slackened and our watch-word should be strenuous endeavour to gain our end.

Gurukula Academy.

We give below an extract from a letter of our chief who is now on tour in Northern India. It is dated 20th August 1914, written from Gurukula Academy, Hardwar.

“Hardwar is 921 miles from Calcutta. It is a great place of pilgrimage. The Gurukula Brahmachari Academy is located at a place 5 miles from Hardwar on the north bank of the river Ganges. Here are 340 Brahmacharis taught Science, Philosophy, English, Mathematics Sanskrit, Hindi, Gymnastics. The rule is that each Brahmachari should study till his twenty-fifth year, and students are not admitted above ten years. The age of admission is between 5 and 10. No flesh or fish is given, no women are allowed into the compound. Married teachers live

outside the limits of the campus. The College Garden is 500 acres in extent, and was donated by an Arya Samâjist to the Gurukula Academy, which is under the Arya Pratinidhi Sabha. The founder of the Academy is Mahatma Munshi Ram, and he is now the Governor of the Academy. Each junior student (Vidyârthi) has to pay Rs. 10/- monthly, and he is given food, clothing, tuition, &c. Senior students pay 15/- a month. The place is quite romantic. On the bank of the river there are cottages built for the use of visitors. On the North-East are the hills of the Sivalik range and beyond is Kailas. The College Students after their graduation are to go out and rear families. There is a Kanya Mahâ-vidyalaya in Jullunder, in Punjab under the Aryasamaj where the girls are taught higher subjects and they are not to marry till their 16th year. Graduates of the Gurukula are expected to marry girl graduates of the Kanya Vidyalaya. The Arya Samajists are all Vegetarians, live simple lives with high ideals and working for the regeneration of India. They make every kind of selfsacrifice for the accomplishment of high ideals.

If our Bhikkhus are taught and trained like these Brahmacharis they would become extremely useful. At present a Bhikshu is of no use to Society, nor to the world at large. He is a useless entity. The yellow robe formerly gave light to the world ; now it is under a cloud.

The Sinhalese are very backward in every progressive art. To earn money, and leave it to their sons, who spend it on luxuries is not the ideal to cultivate. How can such a people advance.

So long as Sinhalese send their children to Missionary Colleges and Schools so long there will be no hope of a real regeneration of Buddhism.

I feel sorry for the poor people of Ceylon, for they will not listen to moral exhortation. In all other civilized countries there are educated women working for the welfare of their country, not so in Ceylon. Where women are backward and uneducated progress is not to be expected. In India at present there are women highly educated. The majority of the England returned Sinhalese is of very little use to the Sinhalese nation. They are proud, extravagant and selfish. The educated Sinhalese, it is a pity, do not care to study Pali or Buddhism. In India Sanskrit is compulsory and they keep the people within the pale of Hinduism. Burma and Ceylon are doomed. The only Salvation is to make Pali compulsory in all Buddhist schools, Sinhalese and Pali in the vernacular schools. Pali and English in English schools should be taught."

(With Acknowledgments to the "Japan Times.")

Beneath the Great Buddha.

I stand beneath the shade of heavy lidded eyes !
Eyes passionlessly pure, inscrutably cold !
Eyes where the silence dim of distant ages dies !
Eyes weary with the sins of countless spheres untold !

Ah ! Consecrated calm ! Ah ! Aspiration full !
Thy giant form is bent, thy great curved lips are still
And yet thou speak'st—High Priest ! Peace wrought
and wonderful !
Thy spirit-voice with dreams, unbroken aeons fill !

Nirvana ! Such the psalm, the slumb'ring psalm of rest.
That springs from silent lips, unfathomable eyes.
Supreme, grand, emotionless ! Bare is thy mighty breast.
Wrapped in eternal calm, eternal calm supplies.

F. MARY d'ANETHAN.

Kamakura.

Sathpurushaya (The Goodman).

A brief summary of a sermon delivered in Sinhalese by Rev. P. Vagiragnana of Bambalapitiya under the auspices of the Buddhist Brotherhood in July last.

The word Sathpurushaya has different meanings, but the most popular of them is the Goodman. The actual meaning of the word indicated by Sathpurushaya (in Sinhalese) carries an idea pregnant with all the good qualities which go to make a gentleman in the true sense of the word. There are different kinds of good men in this world. For instance a man may be good to himself but bad to others, whilst another may be good to his family and bad to the world. How can you reconcile yourself that either of them are good? You certainly cannot put them under the category of Good Men, for goodness in its entirety cannot have any limit. It is therefore quite obvious that anyone who tries to be good to a particular individual at the expense of others does more harm than good.

There are four kinds of men in this world.

1. Those who do good to others at great inconvenience and loss to themselves. They are called self-sacrificing men.
2. Those who do good to others whilst looking after their own interests as well. They are called ordinary good men.
3. Those who do harm to others for the sake of their own benefit. They are called bad men.
4. Those who do harm to others for the sake of the pleasure of destruction. They are called (in Sinhalese) Manushya-Rakshasas meaning devilish men.

Out of these four categories of men the first and second description apply to those who are called good men of the 1st and 2nd degree. Any one who wishes to be a good man in the sense of a Sathpurushaya must try to belong to one or the other of these two sets of men. It is praiseworthy to belong to the first class described above; failing which one should even try to belong to the second class.

The question is often asked as to what is the value of a man born in this world if he does not exert himself to do something for the public good. To this question there is but one answer and that is that such an individual cannot claim to be of any consideration to the world and hence a worthless being. It is said that such a man lives for himself,

to himself and in himself and dies unnoticed, uncared for and forgotten for ever. It is not so with a public-spirited man, who had done something for the common good of his countrymen, for he lives and dies with honour and even in death he lives again unto the end of the Kalpa. So lives Asoka, Devanampiyatissa, Dutugemunu, and Prakramabahu, in the Eastern world.

The chief qualities which characterise the life of a good man, are gratefulness, readiness to forgive anothers' mistake, willingness to admit ones mistakes and to correct them. In this connection no greater example can be quoted for gratefulness than that shown by our Lord Buddha when he was a Bodhisat, who, according to the Jataka Tales, has once upon a time presented half of his kingdom for a small act of kindness done. There is also none in this Kalpa who excelled our Lord in forgiving others' mistakes, as the story of Devadattha will amply illustrate. Sariputtha, who was one of our Lords' chief disciples has shown by example that to admit one's faults is one of the noblest acts of a good man. It appears the great Arahat Sariputha was one day corrected by a boy of 7 years of age when he was supposed to have said "Rev'd. Sir you have worn your robe too long and it is touching the ground and wasting away." It is said that the great Arahat at once admitted the mistake, knelt down, saluted the boy and said "you are right my young friend," and from thence he always wore his robe in such a way as not to touch the ground. Other Qualities which characterise a good man are (1) willingness to take good advice (2) to correct anothers mistakes by kind advice in a private interview (3) never to point out individual and personal mistakes in public gatherings. Such a person does not look for fame but merit. He who longs for personal glory cannot do good to the poor in the way a sincere man would do, for the former wishes to acquire fame, which is the fruit of ostentation, while the latter deserves to gain merit which is the fruit of devotion to duty.

The qualities which discredit the title of (Sathpurushaya) the good man are falsehood, insincerity, jealousy, selfishness and pride. A good man will never utter falsehood which is the direct cause of many a disturbance between men. Insincerity will always and in every shade of colour produce dissension between father and son, wife and husband, and brother and sister nay among families and communities and societies and nations. Jealousy is that which kills all confidence between one another. Selfishness is the cause of poverty, for no man can rise above the average, who is labouring under the thought of personal gain only.

Pride is indeed a curse to everyone for a proud man is always displeased with others because he thinks there is none to equal him. It is not an easy thing to be a good man, more so to act the part of a good man. Some are often deceived in distinguishing between the good and the bad man. There is one aspect of the question in which one would say a man may be apparently bad, but he will, still, be having the qualities of a good man and on the other hand one would, for the time being, be good, but be still having the qualities of a bad man. The former is within the bounds of reformation for he is like the gold that is mixed with earth and the latter is like a ripe and beautiful fruit full of worms inside. When you draw the contrast between the one and the other, you will find that the gold which is mixed with earth will yet be useful when the earth is removed, but the fruit which is worm-eaten, though ripe and beautiful, is neither good for eating nor for planting.

H. A. WIJETUNGE.

Sunnycroft, Mount Lavinia,
23-9-14.

Buddhism in Bengal.

AN APPEAL.

Pali Professorship Fund.

We feel highly glad to inform our co-religionists and sympathisers that Buddhism is gaining in popularity, and the study of Pali and other Buddhist literatures is spreading very rapidly in Bengal through the effort of a few workers, of whom the Venerable Samana Punnananda is the most enthusiastic, strenuous and unselfish. He is a learned Bhikku and comes of a very respectable family of Chittagong. He received Upasampada ordination from the very Venerable U. Sagara High Priest of Moulmein. He learned Vinaya and Abhidhamma from distinguished Bhikkhus of Burma and Suttapitaka from the world-renowned scholar late Siri Sumangala, Principal of the Vidyodaya College, Colombo. Before he renounced the world he studied English, Sanskrit, Bengali and Hindi and is now thoroughly acquainted with Western and Eastern culture and method of teaching.

Since his return to Calcutta in 1907, he has been devoting himself in the work of popularising Buddhism in Bengal by means of teaching Pali to many students of Hindu, Mohammadan, Christian and Buddhist communities, writing books and articles in the periodicals on Buddhism and delivering public lectures.

He was the moving spirit in starting or "Jagajjyoti." "The Light of the world" in 1908, a "Bengali Monthly Magazine" solely devoted to Buddhism with the view to bring to the notice of the public the hidden treasures of our noble Dhamma. In 1912, he joined the University of Calcutta as an Honorary Lecturer in Pali and has been doing very useful work in this connection. There are many University Professors of other subjects maintained by the liberal people. Should we not maintain even one Professor of our sacred Pali? It requires Rs. 500 a month to engage a layman as Professors of Pali. But to keep a Bhikkhu-Professor we do not require anything except four "paccaya" (requisites) which will cost us at least Rs. 100 per month, as living is very dear in Calcutta.

It is gratifying to note that Pali teachers have been appointed in some other Schools and Colleges of this province and the number of students of Pali has increased beyond expectation. In most of these Schools and Colleges Hindu teachers who learned Pali from nobody, teach it according to their own way and are apt to belittle our holy religion by misinterpretation, sometimes owing to their religious prejudice, some of them criticise Buddhism very badly in the class, even in presence of the Buddhist students.

So it is our duty to supply Buddhist teachers of Pali and other Buddhist literatures to these institutions to safeguard the interest of our religion. The Venerable Samana has been working in Calcutta almost single-handed and without any pecuniary help from anybody for the last six years with utmost difficulty.

Now it is our duty to relieve him from all difficulties, to keep him above wants, to help him in this sacred and noble mission and to supply him with his four requisites (paccaya), viz, (1) Civaram (robes), (2) Pindapatam (food), 3) Senasanam (dwelling-place, and (4) Bhesajjam (medicine).

Now the Venerable Bhikkhu is engaged in editing and translating Pali books, making very important researches in Pali literature and preparing original books on Buddhism besides his usual teaching work. He spends his holidays in preaching to the villagers in Moffussils.

If we can provide him with all necessities, we are sure to realise more useful works from him. Now with the view to relieve him from the pecuniary difficulties and to give him sufficient time for doing his noble undertakings we have opened this fund and we appeal to all our co-religionists of Burma, Ceylon, Bengal and other countries to stretch forth their liberal hand to this fund and contribute their mite. Even the smallest amount of contribution will be thankfully accepted and acknowledged. All contributions will be received by The Secretary, Buddhist Research Society, 46-7, Harrison Road, Calcutta and by, Messrs. Sangu Velly Tea Co., 84, Dalhousie Street, Rangoon.

Address of the Bhikkhu:—Samana Punnananda, 46-7, Harrison Road, Calcutta.

We remain yours in the faith,

J. L. CHOWDHURI, Proprietor, Sangu Valley Tea Co.

N. C. BARUYA, Secretary, Chittagong Buddhist
Association, Rangoon.

B. M. BARUYA, M. A., Lecturer, Calcutta University.

The late Gate Mudaliyar E. R. Gooneratne, J. P. of Galle—Ceylon.

One of the familiar landmarks of the Southern Province of Galle has been removed by the death of Mr. Edmund Rowland Gooneratne, Mudaliyar of the Governor's Gate and Justice of the Peace. Mr. Gooneratne had been so many years among us, occupying a position of high honour and respected by all classes, that his sudden removal by death early in August has left a gap which none can fill. A member of an ancient family and connected by marriage with the chief people among the Sinhalese, he rose through long years of Government Service carefully performed to a position in which he was regarded as the representative chief of the low country in these parts, and was finally honoured with the ranks of Mudaliyar of the Governor's Gate and Justice of the Peace. When the late Queen-Empress held her Jubilee in 1897, Mr. Gooneratne was selected as one of the chieftains to represent Ceylon in England, and he used to delight in telling of his visit to the Court and the various places of interest which he saw in England.

When Colonel Olcott and Madame H. P. Blavatsky visited Galle in 1880, Mr. Gooneratne became one of the first recruits to the then young Theosophical Society, and heartily joined with its leaders in gathering together the Bhikkhus and starting the educational movement among the Buddhists of Ceylon. He was an owner of large estates and supported a Buddhist School near Galle, was a liberal contributor to the funds for rebuilding Mahinda College, Galle, and presented valuable books from time to time to the library of that Buddhist Institution.

It was his delight to gather learned Bhikkhus round him and discuss points of Pali and Sinhalese Scholarship with them, and for their convenience he had built a vihara in his own grounds. Since the year 1880, when the Pali Text Society was started by Prof. Rhys Davids, himself an old Government Official of Galle, Mr. Gooneratne was the Ceylon Secretary of the Society, and did much for it in the early days by way of collecting money, urging members to join it, gathering and collecting ancient manuscripts from the different temples throughout the island, having them copied, and himself edited several from time to time. In 1884 he edited the *Tela-Katāha Gāthā*; in 1886 the *Vimāna Vatthu*; in 1887 *Pajja-Madhu*; in 1892 the *Dhātu-Kathā*, and in 1912 he brought out at his own expense the large volume of *Anguttara Nikāya* 1—3, translated into English, a work over which he spent much time and labour. At the time of his death, too, he was busy getting MSS copied and collected for Prof. and Mrs. Rhys Davids, to whom he was of the greatest service for many years.

A Sinhalese of the old school, he was intensely conservative and a great admirer of the old thorough English teachers of the ancient St. Thomas' College, where he received his early education. He had a great admiration for the British *raj* and had many interesting stories to tell of incidents in his long career as a native chief. When the present Maha-Mudaliyar went to Europe in 1914 his mantle fell upon the shoulders of Mr. Gooneratne who in length of appointment was the Senior Gate Mudaliyar in the Island, while accepting the high honour thus conferred upon him, he felt that his advancing years and infirmity were a hindrance to his accurately fulfilling all the duties of such a post, and he much preferred the seclusion of his country home and the management of his estates where he could devote his leisure hours to his studies in Pali literature. His sudden death removed him from a busy scene of varied occupations and full of years and holding the highest office among the Sinhalese, he passed away as he would have wished to do, painlessly, we think and honoured by all who knew him.

F. L. W.

The Economic Condition of India Under Western Influence.

Under the above heading a thoughtful and well-written article has been contributed to the August Modern Review by Mr. Pramatha Nath Bose, B. Sc. (Lond). The writer aptly traces the Economic State of India from the earliest times and shows a profound knowledge of the facts and figures relating to the period of the history of ancient India under review. The following quotation is enough evidence to show the industrial supremacy of India in the time of the Emperor Chandra Gupta.

“The Emperor Chandra Gupta had special departments of the state to superintend trade and mining and manufacturing industries. Travellers from Greece, Rome and China marvelled at the skill which the Indians displayed in their manufacturing industries. Offerings were made to the gods in the costliest of plate; armour and arms richly decorated with gold and silver, and costly jewellery and dresses of the finest web adorned the persons of the higher classes; and gems, rich brocades, and muslins of the most delicate workmanship found their way from India to the markets of China, Persia, Egypt and Rome. There are references in the Manusamhita to vessels made not only of copper, iron, brass, pewter, tin and lead, but also of gold and silver. Household utensils made of leather, cane, horn, shells, and ivory were not uncommon. From the frequent mention of gems and ornaments made of the precious metals as well as from the tax levied upon them, they seem to have been in no small demand. Perfumes, honey, iron, indigo, lac, medicinal substances, wax, sugar, spices, etc., formed some of the ordinary articles of trade. There are references not only to clothes made of cotton and jute, but also to silk and woollen manufactures.”

Some of the discoveries that have been now perfected by the Westerners were not at one time or other unknown in India for the writer says:—

“India had already made three important discoveries which for a long time secured her a foremost place in the commercial world—(1) the preparation of fast dyes; (2) the extraction of the principle of indigotin from the indigo plant, and (3) the tempering of steel by advanced metallurgical processes.”

Here follows a table showing the wages of labourers during the reign of Akbar and the writer's argument makes it clear that the lot of the artisans was then far better off than what it is to-day.

The historical references cited by the writer are interesting. We quote below few passages and as our space is limited we express our inability to reproduce the whole article.

"Nicolo-di-conti, who travelled about A. D. 1420, describes the banks of the Ganges as covered with cities and beautiful gardens. He ascended the Ganges till he came to what he calls a most famous and powerful city named Maurazia abounding in gold, silver and pearls. Baber, who came to India in the beginning of the 16th century, speaks of it as a rich and noble country, abounding in gold and silver and was astonished at the swarming population, and the innumerable workmen in every trade and profession. Sebastian Manurique, who travelled about 1612, mentions the magnificent cotton fabrics of Bengal, exported to all the countries of the East. He describes Dacca, then the capital of Bengal, to be frequented by people of every nation and to contain upwards of 200,000 souls. He travelled from Lahore to Multan through a country abounding in wheat, rice, vegetables, and cotton. The villages, he tells us, are numerous, and contain excellent inns. Tatta in Sind, where he stayed for a month, is described by him to be extremely rich. The country round was of exuberant abundance, particularly in wheat, rice, and cotton, in the manufacture of which at least two thousand looms are employed. Some silk was also produced, and also a beautiful species of leather, variegated with fringes and ornaments of silk.* Mandeslo, a German, who travelled about 1638, found Broach to be a populous city, almost filled with weavers, who manufactured the finest cotton cloth in the province of Guzerat. On his way from Broach to Ahmedabad, he passed through Brodera, another large town of weavers and dyers. He was much struck with the splendour and beauty of Ahmedabad, the chief manufactures of which were those of silk and cotton. Cambay appeared to him a larger city than Surat, and carried on an extensive trade. He found Agra, then the capital of India, to be twice as large as Ispahan; a man in one day could not ride round the walls. The streets were hand-some and spacious; some, of more than a quarter of a league, were vaulted above for the convenience of shopkeepers, who had their goods exposed there for sale.

Bernier, who resided for some time in India about the middle of the 17th century, writes deprecatingly of the wealth of the people. He admits, however."

"That India is like an abyse, in which all the gold and silver of the world are swallowed up and lost: such vast quantities are continually imported thither out of Europe, while non ever returns;" and "that vast quantities for the precious metals are employed not only in earrings

noserings bracelets of hands and feet, and other ornaments, but in embroidering and embellishing the clothes alike of the Omrahs and of the meanest soldiers."

"India manufactured muslins of such exquisite fineness that a piece could be made fifteen yards wide, weighing only 900 grains. England imported nearly two thirds of the iron and much of the salt, earthen ware, &c., used by her."

The peroration of this article is an unmistakable indictment against some aspects of the modern civilization in India.

"The outstanding result of the influence of the Western environment has been the shattering of our industrial fabric, which is fraught with grave consequences to the life of our civilization. We have within a century been reduced from the economically sound position of industrial *independence* to the very unsound one of *industrial* servitude, from the position of exporters of manufactured goods to that of importers of such goods and that too to a most *colossal extent*. No civilization can last long under such conditions. No civilization can long be supported by agriculture alone, and that too of an unexpanding and unimproving character. It is true that the industries started and engineered by the Westerns in India have served as models of what Western enterprise and modern science can do; and within the last three or four decades many attempts towards industrial development on modern lines have been made by the Indians. But, except in the case of cotton, they have failed, and the net result so far is distinctly discouraging and disheartening. The larger industries, whether mining, manufacturing, or agricultural with the single exception of cotton in Western India are still in the hands of Europeans; and the imports of manufactured articles have been steadily increasing, and in some cases as in that of sugar, by leaps and bounds

There are several other ways in which the Western contact has affected our economic condition prejudicially. The recent abnormal rise in the prices of our necessities which has jeopardised the wage-earning classes, especially the middle class people, is certainly due, in part, to the general rise in the gold prices all over the world and to *Increased exports of necessities such as rice, wheat and other grains and pulses*. Then, again, the craze for the Western mode and standard of living is spreading far and wide and is permeating down to the *lowest classes*. People are but little guided in their mode of living by reason and reflection. Fashions become a fetish to them; and even the most rational of men are met with among her most irrational votaries. The

desire for show *appears to be innate* in all classes, whether civilised or uncivilised, in all parts of the world ; and our people are no exception to the rule. Formerly, however, the gratification of this desire was determined by the indigenous standard of luxuries, which, being the result of many centuries of slow evolution, was well adapted to our physical and economic conditions. But at the present day, there is a very well-pronounced tendency to substitute the Western for the Indian standard of luxury—and to a certain extent even of necessities!—which is euphemistically called a “rise to a higher standard of living.” In the West, modern civilization has been ceaselessly raising the standard of sensual enjoyments and luxuries. I have, elsewhere,* endeavoured to point out the mischievous results of this perpetual rise. But from the point of view of material development alone it has unquestionably done wonders. The multiplication of wants in the West has been the natural outcome of the immense accumulation of wealth, largely derived from the exploitation of the weaker peoples all over the globe, and of the remarkable progress of mechanical invention and industrial qualities which has gone on in the West during the last century. In India, the spread of Western luxuries (and of the material developments of the West generally) without the previous accumulation of wealth, the preparation of mechanical talent, and the development of industrial qualities as in the West, and without the Western advantage of free access to all countries, cannot imply progress, either present or prospective. On the contrary, it means for the great majority of our people pecuniary embarrassment and possible ruin, the sacrifice of necessities to luxuries, of substance to shadow ; and it means mental slavery, the subjugation of our mind to the extent of maudlin infatuation.”

* “Epochs of Civilization,” pp. 308-313.

As the mind defiles, the being gets defiled.

(A Sermon delivered by Rev. K. Ratanasura.)

The mind in its original state is pure. But the tendency is for it to get defiled. It is our duty to keep it clean. The mind may be compared to a well of pure water, into which open five channels ; and these channels bring to it all kinds of impurities. But the well can be cleaned

by straining off the impure matter or by adding to it such chemicals or drugs as will destroy the impure material. But so long as the channels are open, fresh impurities will keep coming in. So if the well has to be permanently kept clean, the channels or drains will have to be closed.

The mind also has five channels of defilement, through the five organs of sense: taste, smell, hearing, sight and touch.

For the mind not to be defiled is by grasping and comprehending the doctrine of Deliverance. The doctrine of Deliverance however is not easily understood, as the ordinary mind is not pure; while the drains that flow into the well can be blocked, the five doors of the mind cannot similarly be closed up. But though the channels of sight ear, etc. cannot be blocked, still it is possible to prevent the effects of the poisoning that may be caused. If the sight of something is causing the rising of greed, such greed can be eliminated; if a disagreeable sound or word causes extreme anger, such anger can be stopped; if evil deeds are done by ignorance such ignorance can be eliminated by knowledge. The three impurities of the mind thus may be said to be greed, anger and ignorance.

To get rid of these three impurities of greed, anger and ignorance the chemicals that are necessary are good thoughts. When good thoughts enter the mind, the impurities disappear.

The moral thoughts are five in number; Wisdom thought, the Faith-thought, the Energy thought, the Mindfulness-thought and Concentration-thought.

When the wisdom thought is supreme, all moral actions stand steadfast without falling. It is the motive force for doing good and avoiding evil. As the wisdom thought gets less powerful as a motive force, the non-moral actions preponderate.

To get the full efficacy of the wisdom thought; the other four should act along with it. When knowledge acts by itself without the power of faith, the mind runs in intellectual directions only. That does not lead to deliverance. Intellect without the saving knowledge of the Buddha's word leads one astray. The Faith that the Buddha teaches is not the unreasoning belief in miracles or a creator, but the Faith that comes to one who realises the Doctrine of the Buddha.

Hence the Wisdom-thought without Faith, leads one to place all reliance on the supremacy of the mind—which according to Buddhism is not the right method. Similarly Faith without wisdom is like a one

legged man. True stability is to be obtained only by the proper equipoise of the two.

Similarly with energy. Mental activity to lead to its proper goal should be associated with Wisdom and Faith.

This energetic activity is led into the proper channel only by its association with them.

Mindfulness comes when the three foregoing are co-ordinated. The mind should be directed into one channel and its power should not be dissipated by diffuse thoughts. When it is concentrated in one direction, it leads to those mental ecstasies which fall under the province of Samadhi.

The mind is a complex bundle of activities. Just as a heap of flour is sifted and carried by the winds that blow from the four corners, so the mind varies under the impressions that reach it from the outside world.

The mind runs here and there at the bidding of every sense presentation (Arammana). Just as when the flour is kneaded by water into a heap and is unaffected by the strongest wind, so the mind under the power of Samadhi is calm, dispassionate and serene unmoved by the varying sense impressions.

This is the state of mind that every Buddhist should aim at unmoved by passions, compassionate to the whole world, unbiassed by the delusions that sway the ordinary mind. Such is the way that leads to Deliverance.

News and Notes.

Europe has of a sudden sprung into flames. The entire civilized world is affected in consequence and no peaceful man can afford to hold his mind unarrested by the exciting and startling messages that carry abroad the news of the terrible calamities and horrors of war.

The War.

It is of no use to give the details of the immediate incidents of this giant struggle as our readers are pretty familiar with these things from other sources.

Great Britain has gone into war with characteristic righteous indignation at the trampling down of a small and helpless nation like Belgium by her dreadful foe, the German. The Kaiser invokes the blessings of an imaginary god on his soldiers to strengthen them in their appalling deeds of pitiless murder and blood-lust. The civilized nations are shocked at the brutalities committed by the German soldiers and every time the Kaiser invokes his God, an outburst of contempt and ridicule is the reply given him by the world. To crush the boundless greed and blood thirstiness of the German, Great Britain has come forward backed by justice and by her inexhaustible Empire. The timely offer of life and resources by the Indian Maharajahs and the overseas dominions and colonies of the British Empire is a striking proof of the indissoluble bond of Empire. In the history of the world this unity of the Empire is unparalleled and is enough evidence for the Kaiser to learn the futility of this war.

When the time of adjustment comes the havoc that will have been wrought will teach a lesson to the Jingoists and Chauvinists of the world. The blood that has been spilt in this conflict will stand as a lasting shame on the brow of German culture.

There are two principal duties to be performed by us as Buddhists at this moment: first to send out thoughts of love to all concerned in the war and secondly to do the best we can to help those who are afflicted. The death of every soldier who has gone to the battlefield and is smitten by the enemy leaves behind him either a widow, or a bereaved family. Who will not step forward on this occasion to shoulder some part of the burden? The duty of the soldier is to go forward and perform his task calmly and placidly and, if chances went wrong, to die. Our duty is to do our utmost to relieve the affliction of those who have been affected by their death.

Wars are a terrible lot. Every sane individual knows that it is the Upas tree that grows and chokes the growth of humanity. In spite of modern civilization, progressive sciences, the ponderous philosophies, the *civilizing* influence of Christianity, the pompous German transcendentalism, and grave moral principles, all the civilized nations have rushed into a state of barbarism and massacre, owing to the three root causes of greed (lobho), hatred (doso), and delusion (moho). If only we lay to our heart what the Lord Buddha has said: Though a man conquers a thousand thousand men in battle, a greater conqueror is he who conquers himself—there would be no necessity for war or making of wars.

A Review.

I have read "Buddher Jivan O Vani" with the greatest pleasure. So much so that not being satisfied with reading it once I have read it several times. I have also advised many to read it. I have read before many books on the Life and Religion of Buddha but I can say without any hesitation that this is quite the best of them all. The sweetness and vividness of the language are most attractive. Although the historical and devotional side of Buddha's life are different things yet the author has tried to unite the two and I am delighted to find that he has been most successful in this difficult work. I had hoped for a long time to bring before the public the real life and teaching of Buddha omitting both the dry facts of history and the exaggerated stories of the devotee but for many reasons I delayed making the attempt to undertake so sacred a work with my own hands. This book has largely fulfilled my hopes. Its simple vivid and attractive language enables all men to read and understand the real inner meaning of Buddha's life. By writing this book the writer has done great service both to Bengali literature and the Buddhist religion.

This book "Buddher Jivan O Vani" by Sarat Kumar Roy can be obtained for 12 annas at the Indian Publishing House at 22/1 Cornwallis Street, Calcutta.

SHAMAN PURNANANDA SWAMI.

8th September, 1914.

Acknowledgments.

We beg to acknowledge with thanks the receipt of the following periodicals:—The Vedic Magazine, Theosophy in India, The International Theosophical Chronicle, The Indian Mirror, The Wealth of India, The Burman, The Kosmos, The Indian Agricultural World, The Beharee, The Self-culture, The Indian Review, The Collegian, The Commonweal, The Bharati, etc.

Maha-Bodhi Society, Colombo.

STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF AUGUST, 1914.

RECEIPTS.		R. C.	PAYMENTS.		R. C.
To M. B. S. Press		2756 26	By M. B. S. Press		1779 05
„ Proceeds of books sold		91 70	„ Management of schools		1381 84
„ Management of schools		1775 77	„ M. B. S. Calcutta		18 20
„ Donations :			„ „ Madras		10 20
„ Mr. D. C Ranasinghe,			„ Petty cash		47 00
Principal, Maha Bodhi			„ M. B. S. Colombo house rent		75 00
College		25 00	„ Maha Bodhi Journal		90 75
„ Mr. L. John Perera		5 00	„ Japanese Scholarship		50 00
„ Members' Fees :			„ Mallika House Library a/c		5 00
„ Don Peduru Appuhamy		6 00	„ Cheque Books		5 05
„ Buddhist Society of Great			„ Buddhist Society of Great		
Britain and Ireland		15 75	Britain and Ireland		15 75
„ Refund of Panangala land					
fee paid to G. A.		3 00			
„ Maha Bodhi Journal		9 25			
„ Bank Interest		20 73			
		<hr/>			<hr/>
		4708 46			3477 84
„ Balance to end of July		2569 76	„ Balance		3800 38
		<hr/>			<hr/>
		7278 22			7278 22

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 10.

Precepts to be Observed by the Brahmachari (Celibate).

The Bhagavan Buddha is my Guru and Teacher;

I follow His precepts and His teachings, and

I take the holy, sinless, Brahmacharis as my example.

I surrender my life at the altar of Humanity.

I will show mercy and compassion to all living beings.

I shall abstain from destroying life.

I shall practise charity and give to the needy; and help the poor by giving food, drinks, clothes, &c.

I shall never dishonestly take others' things.

I shall abstain from sensual pleasures, and avoid women, singing parties, dancing girls, theatres, bad friends.

I shall always speak gently, never harshly and avoid falsehood, slander, useless talk. Only words of truth I shall speak.

I shall not associate with gamblers, and drunkards.

I shall not show malice and covetousness.

I shall not hate others nor show illwill.

I shall not accept any statement as true that goes against the welfare of others and produce pain to others, and reject that which goes against the law of Karma.

I know that there is pain and suffering in this world. Painful is birth, the child and the mother both undergo pain. Disease and sickness, old age and death, separation from those whom we love, union

with those whom we dislike, all associations, sensations, perceptions, volitions, and thoughts that are unpleasant produce misery and mental suffering.

I abandon all desires that produce evil *Karma*.

I will cultivate all desires that are elevating, holy, and productive of good and guard the eye, the ear, the nose, the tongue, and the body from evil sights, evil sounds, evil smells, evil tastes, and evil contact.

All things change, change is the law. The human being is always changing. For 10 months in the mother's womb there was a gradual process of germination, beginning in a germ cell. From birth to death there is change. Black hair turns grey, skin gets wrinkled, limbs become weak, teeth fall, ears and eyes lose their power. In old age, in sickness there is suffering, and the dying man feels pain.

Change and misery go together. The wise man therefore avoids clinging and renounces such pleasures as shall bring ultimate pain. He has no pride, and accepts the law of growth and decay as natural. Prosperity gives place to poverty, profit to loss, praise to blame, happiness to misery, and vice versa.

Avoid the path of injustice. To please friends, relations, one should never do an unjust act. Never do anything in anger and malice, and show no fear and do no cowardly act, and avoid doing things foolishly. Ignorance is the cause of all suffering; ignorance prevents man from being happy. That which produces pain and evil should be avoided. That which brings happiness and peace should be promoted and developed. Activity in doing good is the law of progress. Delay and neglect produce suffering and misery. Nothing should be done without thought. Sitting, standing, walking, lying down, every movement of each limb should be associated with consciousness. Memory should be cultivated. Strictly follow the Noble Middle Path, avoiding ascetic practices and life of lust.

Scientific studies promote the growth of consciousness, and help the acquisition of Wisdom. One should never dogmatise; but always analyse. To promote the growth of both body and mind it is necessary to have the four requisites:—

- (1) Proper clothes to cover the body and to protect it from heat and cold, from mosquitoes, insects.
- (2) Nourishing diet to build up the body to do good deeds.
- (3) Seats and residence that are healthy and hygienic.
- (4) Medicaments when the body is overtaken by disease,

Bodily cleanliness is a necessity. Nails, hair, teeth should be kept clean.

Conceit, pride, egoism, stubbornness, harbouring anger, self-adulation, malice, hypocrisy, cunning deception, running down others are contaminations.

The godly attributes of love, compassion, delight and equality should be practised.

Generosity, Pleasant speech, Brotherhood and Altruistic Service are the virtues of harmonious association

Inasmuch as all good deeds proceed from the elements of Renunciation one should always strive to avoid sensuous pleasures, that are correlated with sin and lust.

Slothfulness, restlessness, irritability, unscientific scepticism blur the mind. Sleep should be regulated. There should be a union between sleep and wakefulness.

Breathing should be cultivated rhythmically and consciously. The spinal cord should be strengthened by sitting straight and cross legged. Avoid association and practise solitude daily for some time. Give up desire for happiness in celestial realms after death. Exert to realize the unconditioned, infinite eternal happiness of Nirvâna, in full consciousness in this life, on this earth. Freedom is Wisdom's highest gift, depending on perfect Brahmachariyam.

THE ANAGARIKA DHARMAPALA.

Buddhist Society of Great Britain & Ireland

(INCORPORATED.)

43, PENYWERN ROAD,
EARLS COURT,
LONDON, S.W.

September 1st, 1914.

Seven years ago, a small Buddhist Mission reached this country from Burma. It consisted of Mrs. M. M. Hla Oung, a Burmese lady of position; Major E. R. Rost an officer in the Indian Medical Service; and the Rev. Ananda Metteya, an Englishman in Buddhist orders. The Mission did a variety of pioneer work, and returned to Burma after about four months' stay. Its permanent result has been our Buddhist Society.

The Society has met with very gratifying success. At a very early period of its existence, it originated its quarterly organ, "The Buddhist Review," which circulates in many parts of the world, and discusses every kind of subject likely to interest its readers. It is not too much to say that the back numbers constitute a work of reference on a great number of the leading points of doctrine and practice associated with Buddhism.

In another direction, and also at an early date, the Sunday Evening Meeting was instituted, and is held all the year round (except during August). At this meeting papers are read, questions are asked, and healthy discussion stimulated. There is direct evidence of great good having resulted from these weekly meetings.

Other activities have been again in the direction of literature. Small books on the teaching and illustrative pamphlets, at nominal prices, have been issued all along, and have proved extremely useful to visitors and others.

A point, however, had been reached at which the extreme inconvenience of not having a home was too severely felt. In our casually hired premises, we had no possibility of a library, reading room, reception room, meditation room, museum, or store. An appeal was issued to our members and others: and in the result we have now acquired for a term of years a spacious mid-Victorian mansion, in a part of London readily accessible from anywhere, containing a roomy basement, a wide entrance hall leading to handsome reception rooms, and a drawing-room floor above, the whole of which can be utilised as a single lecture-room to accommodate about 150; and nine upper smaller rooms, all of which are available for the purposes of the Society's varied requirements.

Our first feeling is of profound thankfulness to the numerous friends who have so very kindly placed us in this position, and especially to our good Sinhalese and Burmese brethren, who have so readily led the way.

But it must be remembered that the Society's current expenses will henceforth be much greater than before. It is estimated that a total income of about £300 will be required for carrying on the different branches of our work. The expenditure will be particularly great at first; and no mean or inferior installation can be tolerated in so eminent a cause. Our efforts must be pure, strong and united. The success of our work has indeed been so far greater than that of many Societies now much larger; so that there is every reason to hope for a much larger constituency in the immediate future. And it must not be forgotten

that there is a vast amount of latent Buddhism in existence in this country. We are turning to the Buddha's goal,—the unshakable deliverance of the human mind.

Enquiries are solicited, and will be heartily welcomed.

Contributions may be sent to the Treasurer on behalf of either the General Fund or the Housing Fund more especially. Donations for the Library and Museum, or also of furniture and general equipment, will be gratefully accepted.

The Council names with pleasure a few items, as received for *Housing Fund*.

*From Home Subscribers	£175
* „ Sinhalese „	£406
* „ Burmese „	£500

* Approximate.

(Signed) EDMUND J. MILLS, President.

WILLIAM DUFFUS, Hon. Treasurer.

The Original Gospel of the Buddha.

(By Suriyagoda Sumangala Thero.)

It is a matter of no little authentic value and historic importance to know that Buddhahood is the highest pinnacle of Wisdom. It can be attained only by the thorough evolution of one's character perfections and wisdom, on a philosophical and scientific basis, through innumerable births and rebirths.

Hence it is no marvel, indeed, that four hundred thousand Asankhya Kalpas ago, the Buddha, the Great compassionate one, began His career, (as a Bodhi Satva), when he was born in India, as the sole heir to an immensely rich Brahmin family. He was then named Sumedha for his extraordinary intellectual abilities. In the prime of his youth, on the death of his parents, the treasurer showed him the boundless wealth left to him by his ancestors and beholding it he resolved to take away with him all the riches, though none of his predecessors had taken away with them even a Karshāpana on their departure from this world. Then he gave immediate orders to throw wide open the doors of his treasury and entertained for seven days

all who came to him, giving them as much gold as they needed, but he found that it was impossible for him to get rid of his wealth. This compelled him to forsake all his wealth and happy home and regardless of the cries of his retinue and well-wishers went to the Himalayas where he became an ascetic. He rejoiced much at the real pleasures of homelessness and contemplating his spiritual serenity free from the taints of worldly life uttered his immeasurable joy in the following words:—
 “My aim is accomplished, the homelessness suits me very well; I have cut all the fetters, that bind a man to the household life; the longing for sentient pleasures is destroyed, renunciation is completed; I must earnestly and perseveringly devote myself to the accomplishment of the duties of a homeless one and I must gain the fruit of homelessness.” His earnest devotion and indefatigable zeal enabled him within seven days to attain to the *peace* that he sought for and eventually rejoicing at the pleasures of self-renunciation he lived happily.

Then he came to know that Depankara Buddha had appeared in the world illuminating ten thousand world systems with His supreme wisdom and was leading people to the further shore of Nibbāna. The Ascetic Sumedha passing through the City of Rāmma, saw the road decorated, and on inquiry learnt that the Buddha Dīpankara was to visit their City and that grand preparations were being made for his reception. Having heard the name of the Buddha he was overwhelmed with delight and begged that he might also be allowed to decorate a portion of the road. His request was granted, but before he could complete it the Dīpankara Buddha approached. Then he resolved that he would stretch himself on the mud for the Buddha and His disciples to walk upon and remaining in that position he longed to attain Nibbāna in that life itself but it occurred to him that he alone should not cross the ocean of Samsāra as it would be like enjoying a very delicious dish after entering into a dark chamber and, pitying the numberless beings who are helplessly tossed about by the currents of births and rebirths, he thought thus: “Should a person of my abilities alone attain Nibbāna who would secure shelter for others?” Hence he decided that he should become a Buddha like Dīpankara and lead Gods and men to the Haven of Nibbāna.

Dīpankara Buddha approaching the ascetic Sumedha addressed the Bhikkhus thus; “Behold this personage of austere asceticism, lying on the mire; four hundred thousand asankhya Kalpas hence he shall like myself become a Buddha and be Known as Gautama Buddha.” After making this solemn declaration Dīpankara Buddha offered him eight

handfuls of jasmine flowers; went round him with His Disciples, numbering one hundred thousand passionless ones and departed. This adoration was observed by the Gods and Men (successively) who accompanied the Blessed one and rejoiced at the declaration.

Then the Great ascetic Sumedha who felt greatly delighted at the words of the Buddha, took them to be more than probable, rose from the mire and sitting cross-legged began to reflect on the virtues which are highly essential for attaining the Buddhahood. At last he found that he must with unceasing zeal practise Dasa Paramitas, the ten perfections which are:—

Dāna: Absolute charity even to the sacrificing of one's life.

Sīla: The observance of precepts which preserve one's purity in thought, word and deed.

Nekkhamma: Renunciation of all evil desires, sacrificing self for the welfare and happiness of others aspiring after Nibbāna.

Paññā: Thorough understanding set on proper analytical and scientific basis.

Vīriya: Heroic exertion and unceasing perseverance till the perfection is attained.

Khanti: Forgiving patience, enduring all like the earth, never showing repugnance or anger.

Sacca: Absolute truthfulness never deviating from it even at the loss of his life.

Adhitthāna: Firm resolution to achieve any cherished intention, immovable like the Mountain Peak.

Mettā: Infinite love to all alike regardless of friend or foe, like the love of the mother to her only child.

Upekkha: Equanimity showing a spirit of equal-mindedness to friend and foe alike like the earth that receives whatever is thrown upon her.

In countless births, the Bodhisat plunged into the Ocean of Samsāra and strove strenuously with unswerving zeal to evolve these virtues, sacrificing immeasurable riches, numberless Kingdoms, nay even his life.

His determination was firmly established and the strenuous exertion was always fresh and in living spirit.

He speaks highly of the two virtues which enabled him to perfect himself in the Supreme Wisdom of Buddhahood. In the Anguttara.

Nikāya the Buddha says as follows:—Bhikkhus, I have realized the Blessedness of two virtues, viz:—the dissatisfaction at the accumulation of meritorious acts and the unceasing state of strenuous exertions. Bhikkhus, as an aspirant after Buddhahood I strenuously exerted myself unceasingly. I resolved thus:—I will not discontinue my strenuous exertion without attaining to that state of perfection which can be secured by manly vigour, manly ability, and manly exertion, so long indeed as my skin, nerves and bones remain, even if my flesh and blood were to dry up. Bhikkhus thus I have by strenuous exertion obtained perfect wisdom and have by strenuous efforts secured the absolute freedom from attachments

Bhikkhus, if ye yourselves be strenuous in your continuous, indefatigable efforts with the firm resolution that we will not discontinue our strenuous exertion without attaining to that perfection which can be secured by manly vigour, manly ability, and manly exertion, so long indeed as our skin, nerves, and bones remain, even if our flesh and blood were to dry up, ye shall shortly live attaining that perfect wisdom the aim of leading a taintless life *par excellence* by which immutable peace is attained, and for which lay men leaving their homes, enter into homelessness. You should therefore, O, Bhikkhus, thus conduct yourselves.

The aspirant after the Buddhahood, having thus ascended to the highest altitude of his character, by the evolution of ten perfections within himself, resolved to descend from the Tusita heaven, beholding that it was the proper time for his mission in the world; was born about six centuries before the birth of Christ in the pleasure gardens of Lumbini, in the vicinity of the city of Kapilavastu, now Known as Padiera, in the North of the District of Gorakpur; and he was popularly Known as Prince Siddhārtha. To mark this sacred spot which was honoured by the birth of the Greatest Teacher the world has ever seen, and as a token of his devout reverence for Him, Emperor Asoka the Great, erected in 239. B. C. a pillar which bears the following inscription "Hida Bhagavan jate"ti: here was the Blessed one born.

It is hardly necessary to say that at the birth of this greatest Indian sage, not only humanity but also the whole universe, including Devas and Brahmas was exceedingly delighted and the peace and freedom, the charity and compassion, brotherly feelings and equanimity that the world enjoyed on that occasion baffled and do still baffle the efforts at description of writers both of prose and verse. Prince Siddhartha was the son of King Suddhodana, the chief of the clan of the Sakyas.

He was most affectionately brought up in princely comfort, ease and luxury. No human efforts were spared to make his life pleasant and happy. At the age of sixteen he displayed his masterly attainments in all arts and science and philosophy. Early in life he was married to his cousin Princess Yasodhara who bore him a son named Râhula and his married life was productive of the highest happiness imaginable in the world.

At the age of twenty nine, notwithstanding all the ties that bound him, in spite of his boundless wealth and princely position He was deeply moved by the conditions of transiency to which every being including himself in the world is prone. He found that every form of existence is without exception subject to decay, disease, and death and that the true characteristics of the world are nothing else but constant change, sorrow and non-reality. This eternal truth of impermanency appealed to him, with such force that it made him renounce the world and everything that the world holds dear: His happy home, lovely and virtuous wife, only infant son, and go forth into homelessness which he thought, would give him the Peace he so devoutly sought for.

After this great renunciation He became an ascetic and placed himself successively under the spiritual guidance of two Brahmin sages of great renown and mental culture, named Alâra and Uddaka, whose systems of philosophy and religion he learnt in a short time but they were of no avail. His disappointment but little discouraged Him. For he then proceeded to the forest of Uruvelâ near Gayâ in Magadha, where with zeal and devotion He practised the most severe ascetic penances for six long years till his body became emaciated and shrunken like a withered leaf. Thus this self-mortification enfeebled both his body and mind. But these incidents were not without value. The experience He had thus gained in the two schools of worldliness and of asceticism led him to found the school of the middle path, free from both these extremes. Accordingly, abandoning all ascetic austerities, paying due attention to the needs of life, He regained his lost strength and began to follow the middle path, which he was sanguine, would lead him to the attainment of the Goal of His great search.

Early in the morning on the full-moon day of the month of Wesâkha partaking of the delicious milk-rice offered him by Sujâtâ, he refreshed himself and spent the day in solitude. About the close of the day He repaired to the foot of the historic Bodhi-tree, then in full foliage; Cherishing within himself the firm resolve: "Let my skin, and sinews and bones become dry, and welcome! and let all the flesh and blood in my

body dry up, but never from this seat will I stir, until I have attained the supreme and absolute wisdom!" he sat himself down cross-legged facing the east in proper meditative attitude, and in an unconquerable position, from which not even the descent of a hundred thunderbolts at once could have dislodged him.

Then, Mâra the king of evil surrounded with his formidable army came to the Great Personage and fought a battle in which He conquered Mâra with all his retinue by the power of the ten perfections that he has long cherished within him. Before the sun had set, the Great Personage after having thus vanquished the King of evil with his retinue of passions by the deep meditation upon the conditions of transience, of suffering, and of non-self, which pervade all that are conditioned, gained perfect insight, which brought him to the haven of Peace, Nibbâna, in which there is neither craving for existence nor rebirth, neither decay nor death, and in brief no suffering whatsoever.

It may be interesting to bear in mind that He acquired in the first watch of the night the knowledge of previous existences, in the middle watch of the night the divine eye, and in the last watch of the night His intellect fathomed Dependent Origination (*Paticcasamuppâda*). Now, at the dawning of the day the Great Personage had thus perfected himself in the Supreme wisdom attaining the Buddhahood and breathed forth that solemn utterance which has never been omitted by any of the Buddhas:—

"Through birth and rebirth's endless round,
Seeking in vain, I hastened on,
To find who framed this edifice,
What Misery! birth incessantly!"
"O builder! I've discovered thee!
This fabric thou shalt ne'er rebuild!
Thy rafters all are broken now,
And pointed roof demolished lies!
This mind has demolition reached,
And seen the last of all desire!"

Having now attained to Supreme Buddhahood He spent seven weeks at Gaya meditating upon the eternal truths he had discovered by means of self-illumination, self-reliance, self-exertion, self-restraint, and self-analysis and rejoicing at the bliss of absolute emancipation from all passions.

Then at the request of Brahma Sahanapati and impelled by the boundless compassion for all beings He proceeded to Benares to found the kingdom of righteousness. At Benares, in the Deer Park, the

Blessed One met the five companions headed by Kondañña, to whom He preached his first sermon Dhammaçakka: the wheel of Law, in which He described the middle path free from the two extremes: sensualism and ascetism. And eventually, gaining full insight into the sublime truth, they became his first disciples and formed the Holy Brotherhood of the Buddha.

The doctrine that the Blessed One preached to the five companions can be rightly called the Original Doctrine of the Buddha to which I should now particularly like to call your attention. "Two extremes, there are," said the Blessed One, which he who strives after true deliverance must avoid. "Which two? A life addicted to sentient pleasures for it is enervating, vulgar, mean, and worthless, and a life given to self mortification, for it is painful, vain, and profitless. By avoiding these two extremes has the Tathâgata arrived at the middle path which leads to insight, to wisdom, to knowledge, to perfect peace, to Nirvâna." But what is this middle path? It is the Noble Eightfold Path.

The Eightfold Path is the only straight way that leads to the entire cessation of sorrow, and the only path to the true deliverance of beings. It constitutes of the eight essentials which will follow:—Sammâditthi, right view; Sammâsankappó, right aspiration; Sammávaçá, right word; Sammâkammanto, right action; Sammañjivo, right living; Sammāvàyamó, right exertion; Sammâsati, right recollection; and Sammâsamádhi, right tranquilization.

The Noble Eightfold Path.

I.—RIGHT SPEECH.

THE third member of the Noble Eightfold Path in order of mention is *Sammavâca* or Right Speech. With our arrival thereat we enter upon the consideration of that section of the Path which, in the tri-partite classification of its component parts, is called *Sīla* or Morality, or Right Behaviour. Looked at in one way, this section of the Path may be regarded as its first, its initial section; for, the observance of the rules of right behaviour or morality is the primary and indispensable condition of all progress upon the Path. This is true both for the householder and for the homeless one. But, whereas the homeless one's observance of moral behaviour is, or ought to be, the outcome of

a particular and constantly maintained attitude of mind, (the precise business of the homeless one and his sole title to follow such a mode of life being his maintenance of this attitude of mind,) the householder's adherence to the rules of right behaviour are based almost wholly upon a deliberate and heedful attention to these rules in themselves. The predominant characteristic of the life of the latter is activity in word or in deed, or, it may be, both in word and deed. The prescriptions as to right behaviour enumerated in the third, fourth, and fifth members of the Noble Eightfold Path are simply the rules meant to be observed in the course of all his doing by the householder who takes the *Buddha* as his guide. Such a householder, as he goes about his daily work in the world, is advised in all his activities to give heed to these three things:—(1) that his speech is right; (2) that his actions are right; (3) that the means by which he earns his livelihood are right. At present, however we have only to deal with the first of these three injunctions, right behaviour, and therefore now ask:—What precisely is that kind of doing to which in the Noble Eightfold Path of the Buddha, is given the name of Right Speech?

Right Speech as taught by the Enlightened One is comprehended in the following distinct prescriptions:—

- (1) That men should speak only that which is true.
- (2) That they should not speak what is false.
- (3) That they should not speak evil of others.
- (4) That they should refrain from slander.
- (5) That they should not use angry and abusive language towards any fellow man
- (6) That they should speak kindly and courteously to all.
- (7) That they should not indulge in pointless, foolish talk, but let their speech be sensible and to the purpose.

To dwell in any detail upon these injunctions as to rightness in speech were a thankless and to some extent also a needless labour, so familiar are they in one form or another to every intelligent person who knows anything at all about right behaviour. They are the commonplace of every system of moral teaching, ancient or modern, Eastern or Western, religious or non-religious. Yet, there is one thing well worthy of note about the Buddha's statement of the precepts of Right Behaviour, a feature that distinguishes his mode of presenting them from nearly every other system of morals, and that is its purely utilitarian nature. The Buddha's exposition of Right Behaviour is devoid of even the least trace of the notion that by doing "right" and

shunning "wrong" a man will win the approval of some being or beings greater than himself, possessed of absolute power to shape his destinies according to their own good will and pleasure; and that in return for his "right" doing, for his acting in accordance with their wishes, such a being or beings will bestow on him the reward of happy circumstances in this or in some other world; while if he does "wrong," acts contrary to their decrees, they will mete out to him as a punishment for the same, unhappiness and suffering, either here or hereafter.

From any such idea as this the teaching of the Buddha is wholly free. If, in obedience to the recommendation of the Enlightened One a man practises Right Speech, he does so without the slightest reference to what any superior being or beings may think of his action. He is to practise rightness in speaking solely on account of the beneficial results to himself and others that will follow upon such practice, these results never proceeding from the capricious, self-determined decree of any superior being or beings, but inhering in the very nature of things as they have come to be, forming part and parcel of the essential constitution of the universe of Cause and Effect. All that the follower of the Buddha does when he obeys any of the precepts of morality enunciated by his Teacher is to follow that course of conduct which is most in harmony with the fundamental laws of existence—of *all* existence; seen as well as unseen existence; physical as well as psychical life—as these laws have been ascertained and verified by that Teacher. When his actions are in harmony with these laws, happiness will come to him and will follow him as a natural result without intervention or need for intervention on the part of any superior power, as surely and inevitably as his own shadow that never leaves him. If his actions are contrary to these laws, then pain, altogether apart from what any higher power may or may not do, will certainly follow him as the wheel of the cart follows the heel of the ox that draws it. A man's own deed is the one sole power that brings him happiness or unhappiness, and necessity for the intervention of any other there is none.

In the language in which the Buddhist Scriptures are written, it is noteworthy that there are no words exactly corresponding in meaning to the English words "right" and "wrong." The words which for want of more suitable equivalent are usually so translated, bear rather the meanings respectively of "skilful" or "profitable," and "unskilful" or "unprofitable" than any of the loose, vague, indefinite ideas which the words "right" and "wrong" convey to the generality of ears that

hear them. To refrain from lying and slander, harsh speech and idle chatter, is, for a Buddhist, to speak skilfully, to use the tongue to profit and to advantage. Contrariwise, to utter falsehood, to speak evil of one's fellows, to use abusive language towards anyone, or to indulge in frivolous conversation, is in regard to speech, to act unskilfully unprofitably, or to a disadvantage.

The end and aim toward which this skill in verbal action is directed, the profit or advantage to be secured thereby, is as already said, happiness in this and in all worlds. In a group of human beings, a society of any sort, where truthful, kindly, courteous, sensible speech is the general practice, the happiness and general well-being of the members of a group of human beings will obviously be much increased by their adherence to such a practice, and correspondingly decreased in measure as they depart from it; while, where the opposite practice is followed, where lying, slanderous, harsh, and senseless speech is indulged in, the lives of members of society cannot but be the more unpleasant for the fact. But, there is a further profit and advantage in Right Action beyond this, the most obvious sort. Right Action does indeed, here and now, promote the well being of all concerned, of "self" as well as of "others": and if it did not do so there would, for the ordinary person, be but little reason for practising it; but it has another and, to say the least of it, an equally important consequence.

To a follower of the Buddha, right action, morality, in the ultimate analysis is a recognition expressed in deeds of the fact that, separate, individual existence is nothing but a delusion—a very potent and not easily penetrable delusion, it is true, but still a delusion. Moral behaviour is the acknowledgement in the acts of daily life—and to acknowledge a truth in one's actions is perhaps the sincerest, as it is certainly the most impressive, method of doing so—that these other beings I see around me are not really what they seem to be, separate and apart from me, but in some way are myself—if it be permissible to entertain the idea of self at all; in refraining from doing them hurt, I am refraining from hurting myself; in promoting their welfare, I am in reality promoting my own. It is a practical recognition that these terms "*self*" and "*others*," "*own welfare*" and "*others' welfare*" at bottom are meaningless and false, and that there is only one welfare and happiness to be secured—the welfare and happiness of all beings that exist, in which happiness, as one of those existing beings, which calls itself "*I*" perforce will have its share. If I refrain from deceiving others by false speech, it is because in lying I should only be

practising deceit upon myself; and no sensible person would wish to do that. If I circulate false reports about my neighbour's weaknesses I am really slandering myself—an altogether foolish proceeding. If, giving way to annoyance and anger, I use harsh and abusing language towards another, I am cursing and abusing myself—which is the act of one not quite sane. And, if I indulge, in silly and pointless talk, again it is myself I injure, as I fritter away time and mental powers with idle nonsense.

Now this recognition that "*self*" and "*others*" are not the separate centres of interest that to ordinary perception they appear to be, the acknowledgment that for each human being there is only one true interest—that of the whole body of life to which he belongs; and that interest is best to be secured by the extirpation and extinction in each individual of all sense of separate self-existence—this is the goal towards which all Buddhist teaching, partly explicitly and partly implicitly, points the way. For the ordinary man of the world, a very effective method of combating and finally overthrowing the false sense of separate self-existence is *to act as if that sense were a false one, to act as if the "self" were a delusion*. And this, as already said, is just what all right behaviour is—a recognition in fact that there is no separation between the interests of "*self*" and the interests of "*others*." It is a practical recognition that another's welfare is my welfare, another's distress my distress. Hence, if the assumption on which it is based be a correct one, in the simple following of courses of Right Conduct the proof will be obtained that that assumption is correct; belief in it will be more and more strengthened as those Right Courses continue to be followed, until at length it will pass into an overmastering conviction that the case actually is so; that it is no mere assumption but a fact, such conviction ending ultimately in a full and perfect realisation of its truth. The teaching of the Buddha is that this assumption is a correct one; to act upon his instructions as to conduct is therefore for the ordinary person the best, the most readily accessible means of proving its truth. By following these instructions such a person will eventually arrive at the realisation of the last, the ultimate truth of life—the truth that all sense of "*me*" and "*mine*" is sheer delusion and so attain to the unshakable peace, the calm security of him who is harried no more by multitudinous hopes and fears for his own wellbeing.

The sequence of happening whereby the deeds of each man are brought back to himself is called in Buddhist writings *Kamma*—a word which, despite its strange and unfamiliar guise, stands for something

that is no more mysterious than the law of cause and effect (already well known to us in the visible physical world) translated as regards the field of its activity to what we may call the psychical or mental world, the world of unseen supraphysical activity.

As most frequently expounded in the West, *Kamma*—or to give it its better known Sanskrit name of *Karma*—is conceived of as a law that renders back to each individual in some future life—or it may be in this present one—the due result of his present doing in the shape of happiness or unhappiness; and this way of presenting it is to many minds the most intelligible. and, to some minds, the *only* intelligible way of doing so. The great mass of unreflecting humanity, and even a considerable proportion of the reflecting moiety, are still “naïve realists,” more or less, in all that concerns psychic life. The better informed and more reflective minds of our race have already abandoned, or are fast abandoning, that naïve realism once so prevalent, according to which we are supposed to be living in a solid, substantial world made up of positively real, discrete objects such as mountains, rivers and plains; stones, plants and trees; to say nothing of houses, tables, and chairs. But it is now clearly seen by most people who take the trouble to think about it, that there is no really reliable testimony available in proof of the existence of any such objects. It is perceived that, strictly analysed, the existence of such things, or of a world made up of such things, is no more than an inference drawn from the data furnished us by our own sensations; and the inference is by no means bound to be correct; indeed, it may very possibly be quite a mistaken one; hence, the “world” we assume to exist is only a convenient term by which to designate the totality of our sensations; it is a system of “things” invented solely by ourselves in order to account for the sensations, and it might very easily be something altogether different from what we imagine it to be. In short, thinking people no longer care positively to assert the existence of any specific object, but hold all terms indicative of the existence of actual, specific objects to be merely a convenient manner of designating a certain associated group of sensations, a method of summarising these sensations and never to be taken as indicating belief in the veritable existence of objects exactly corresponding to the terms used. When we name an object, it is only of some sensation or set of sensations that we are speaking or ever can speak, for apart from sensation we know and can know absolutely nothing of any “object.”

But though thus abandoning the artless realism as regards physical things that once dominated men’s minds, all do not yet see that we are

guilty of an exactly parallel naïve realism when in dealing with matters pertaining to the psychic realm. We speak as if there actually existed such things as real, discrete, positive "selves." These two kinds of naïve realism, if we take the trouble to look closely into them, stand on all fours. Just as we know nothing of "objects"—physical objects—save in so far as they do something, as some effect is produced upon one or other of our sensoria, the name of the object being nothing more or less than the name for such an effect; so, strictly analysed, we know nothing of a "self" save in so far as *it* too, does something, as some effects of a psychic nature are produced, the word "self" closely scrutinised, being nothing more or less than the name for the psychic action, of whatever nature it may be, that is taking place at any given moment.

What, indeed, can we know of any "self" apart from some form or other of internal psychic activity? As little as of an "object" stripped of all qualities—that is, of all possibility of producing effects upon a human sensorium. Where no action is taking place we cannot rightly say that anything has existence, and this must hold good as well in the psychic domain as in the physical. Where no psychical activity is taking place, we have no warrant for saying that anything is present, call it "self" or by any other name we choose. It is always activity and nothing else but activity that is perceived in either domain, the physical and a "self" that does nothing is as hypothetical as an "object" devoid of qualities. The one, like the other, is a pure chimera, or if that seems too strong a way of stating the case, at the very least they are unproved and unnecessary assumptions. With a little trouble, it is possible to state all the facts of the physical and the psychical domain, and to deal with them in quite an intelligible manner, using terms of force instead of terms of substance; and every reasonable person will surely agree that it is preferable to do this, inasmuch as it comes into closer agreement with the actual truth—so far as actual truth can be ascertained or guessed at by creatures whose every mental operation, by their very nature, is carried out under the conditions of Avijja or Unknowingness. Under that darkening veil perforce we have to do all our perceiving and thinking, but in admitting this, we are yet bound to make the most accurate observations it is in our power to make, and correspondingly to draw therefrom the most correct deductions it is in our power to draw. Doing this, we are driven to the conclusion that we know and can know nothing either of discrete "*objects*" or discrete "*selves*" in themselves; and of that of which we know and can know

nothing, how can we rightly say that such a thing exists?

If, however, despite all such considerations, we still persist in holding that there are "*things in themselves*" or "*selves in themselves*," we recognise as well first as last, that we are forsaking the solid ground of known fact for the vague and uncertain realm of fancy and imagination. But this is precisely what a follower of the Buddha may not do and still remain a follower of the Buddha. For the teaching of the Enlightened One is nothing else but the outcome of the most determined attempt that has yet been made upon our earth to have done with all fancies and get down to facts and to nothing but facts.

One of the facts ascertained as a result of that endeavour, the most significant and pregnant of all in its consequences, is this of the non-existence, the absence from the universe, of manifested things and creatures, of any constant, persisting substratum in the whole flux of sensations, perceptions, mentations, and consciousnesses that make up a human being. To perceive this fact for oneself—after it has been pointed out by a Buddha or by one taught of a Buddha—is the one essential mark of a follower of the Buddha. Hence, when a Buddhist speaks of *Kamma*—or *Karma*—the law of cause and effect as operative in the psychic realm, however he may sometimes present it for the benefit of minds unable to grasp it as it actually is, in its perfect purity, what he really has in mind is a great law, universally active which from moment to moment ceaselessly brings into existence the totality of sentient creatures that are found in a universe. Each such creature is nothing else but a representation of the *Kammic* cause that gives it birth. It is merely a force or energy made visible, audible, tangible, and so forth as the case may be, and is as purely temporary in its nature as are the waves upon the surface of a lake, each of which is no more than a momentarily manifested configuration, visible to the eye, giving evidence of the existence of a pulse of vibration passing through the surface water. If then a Buddhist says that men reap the results of their present deeds in future lives in the shape of happy circumstances as the "reward" of "good" deeds, and unhappy circumstances as the "punishment" of "evil" deeds, it must never be forgotten that this is only a manner of speaking. What a Buddhist really means when he makes such a statement, put as nearly as may be in the language of scientific accuracy, is, that men's deeds, whether "good" or "evil" all pass into and become part of the great stream of doing or activity or *Kamma* that makes and is a universe, and producing their due effect, each according to its kind, gives rise to a wave—so to speak—

upon the sea of sentient life, that presents itself to our perception as a sentient creature, the said creature being the sensible embodiment of corporealisation of the deeds that gave it birth (which deeds had else remained unsensed), exactly as the wave on a sheet of water, visible to human eyes, is the embodiment, the corporealisation of the pulse of vibration passing through the sheet of water; and that this creature experiences happiness or unhappiness, not in any sense as a "reward" or "punishment," but simply as the natural inevitable outcome of the deeds of which it is the expression. In other words, a human being—or any other being for the matter—does not *get* happiness or unhappiness, but it *is* happiness or unhappiness embodied, made visible is the due result of past doing.

In the teaching of the Buddha the real motive for doing "good" and shunning "evil" is thus seen to be, not the procuring of happiness for self (since such a being, regarded as a continuously existing entity simply does not exist), but instead, the wish, the desire, the aspiration to contribute nothing to the stream of cause and effect that this is a world which will be liable to breed as a result unhappiness and misery—that is to say, which will cause to arise living beings that will have to endure unhappiness and misery. Compassion, fellow-feeling, and not selfish regard for own welfare, is thus seen to be the real root and foundation of Buddhist morality. Self-regard is impossible where it is clearly understood that there is no continuing "*self*" and therefore no "*own welfare*" in any positive sense of the words. The question: Will this deed bring me suffering? has no place in Buddhist morality, regarded in its ultimate significance. The simple question asked is, Will this deed lead to suffering? The ideas held by the genuine follower of the Buddha as to the entirely provisional nature of the distinctions "*self*" and "*others*," make it impossible for him to ask, "Will this deed bring suffering to me?"

But since the vast majority of mankind are under the domination of the idea that the words "*self*" and "*others*" stand for permanent distinctions; that there actually exist discrete, continuous entities, and all ordinary thought—and therefore speech—is based upon such an idea, Buddhist morality may perhaps most comprehensibly be studied by the many as a rule of conduct based upon that saying of the Buddha: "*As I am, so are these; as these are, so am I*,"—that is, upon a feeling of compassion and pity for "*others*" as distinct from "*self*," and a resolve not to do anything that will cause to "*others*" a sensation that would not be agreeable to "*self*." And since the insidious idea of *self* is not

easily or speedily to be suppressed, but will persist in intruding itself, then one may go on to say, if one chooses, that in avoiding the making of any additions to the World's pain, and in trying to add to its happiness, one is warding off pain from, and gaining happiness for oneself, as forming part of the World thus by such effort made more happy, less unhappy. But in the clear, true view of the nature of the universe of life taught by the Buddha, all thought of a permanent continuous self is utter error; all calculation based upon such a thought mistaken and false; and there is left the genuine follower of the Enlightened One naught to do but to strive evermore to banish such an erroneous notion from his mind, and to base all his activities of body, speech and mind upon the simple consideration of their effects in happiness or unhappiness for the being, of whatever nature it may be, that may come into existence as the result of such activities.

It may be said—indeed it has been said—that thus to base morality upon a pure feeling of compassion for others' suffering is to pitch its note too high for ordinary human ears to hear—that it is to invite men to live at a moral altitude where the air is pure and rarefied beyond all capacity of common man to breathe and live. Curiously enough, this objection to Buddhist morality as too exalted for ordinary human needs comes most often from those who, in their own persons, not infrequently are striking instances to the contrary. There is very little that is pleasant or attractive in the position of the Western apostle of an alien faith in any Oriental country. He is an object of unceasing suspicion on the part of the natives of the country. All his actions—even those most obviously the outcome of simple goodwill—are interpreted as cunning wiles to seduce the innocent from allegiance to their own established faith. And if, after long and weary labours in an exhausting and enervating climate, the missionary at last wins some of the sons of the soil to place themselves under his tuition, it is only to find with doleful frequency—a frequency the missionary hardly cares to speak about, even in his own intimate circle—that they have done so out of no feeling of admiration or respect for the teaching that is going to be presented to them, but solely on account of the prospects of material advantage which they believe will open before them in connection therewith. To those of his countrymen who may happen to be in the land as part of the machinery of its government, or in order to acquire wealth for themselves by traffic in its resources, the missionary is to a large extent an object of thinly veiled amusement, and even contempt. He is regarded as a fool or a fanatic for his efforts to spread the very

religion which, nominally, at least, is professed by the very men who so regard him. Except in a few rare cases they do nothing voluntarily to help him in his work; and in many instances their general behaviour and mode of life are a direct and powerful hindrance in the way of his success.

Now, what induces such a man to undertake such a thankless task, looked down upon alike by those belonging to his religion and by those whom he seeks to induce to belong to it? It cannot be any monetary consideration, for many a missionary is a man of education, who could command at least as high, if not a higher remuneration for work he is able to do, amid far more congenial surroundings—namely, in his own native land. And such fame and honour as he may happen to receive in the very limited circles in his homeland, where labours such as his meet with approval, can hardly be looked upon as any adequate inducement to face a general discomfort of life often amounting to hardship, and to run an ever-present risk of falling into chronic ill-health and premature death. There is only one conclusion possible, and that is—passing over the inevitable exceptions—that the missionary undertakes the work he does out of a feeling of pity and compassion for his fellow man living in the “*dark places of the earth*,” as he believes him to be. He believes that his fellow man is suffering for lack of something which he has it in his power to give him; and simply in order to be able to give it him, in order to relieve the suffering of that other, not of himself, he accounts but lightly the loss of worldly prospects, health, life itself.

Or let us turn to the case of men of an altogether different class. Say that an explosion has taken place in some fiery mine. Numbers of men are below at work when the catastrophe occurs, but a few are above at the pit head. It is only with the greatest difficulty that these above can be restrained from going down the mine at once to try what they can do to rescue any who still may remain alive below, so little do they reckon of the risk they themselves will run of perishing in the after explosion that usually follows the first. They are possessed by such intense fellow-feeling for their comrades’ distressing position that the prospect of wounds and death to themselves simply does not count with them. For pure compassion’s sake they are ready to face such deadly peril to life and limb, and to perform such deeds of heroism as no consideration appealing to mere self-interest could ever induce man to face or to perform.

Those who would have us believe that compassion and fellow-feeling is no sufficient basis upon which to found a morality, have yet to study human nature at its deepest, which is also its best. The noblest, bravest deeds that adorn the annals of our race, all the most difficult achievements of men, all doing that has demanded the most persistent and strenuous effort, all those actions that have called forth the loudest, most universal approval of mankind, have been performed, not for any personal reward, but for the sake of something, some idea, some ideal, some good that had scarcely anything to do with self and its interests. True, such great, such selfless deeds are not done every day; neither do we meet at every street corner with men who have done them: but the mere fact that the hearing of such deeds sends a thrill of admiration through every human heart that is not quite dead, shows that the possibility of performing such deeds lies there too, in those approving hearts, ready to blossom out into actuality, into a similar deed, when comes the occasion fitted to call it forth. What exists as a potentiality rightly regarded, already exists in actuality; and this forgetfulness of self, this carelessness for own welfare that springs from compassion or fellow-feeling for others, is really the only sure and certain foundation upon which to build a morality that is going to appeal to all rational men, at all times, in all places.

And this is what Buddhist morality is meant to do. It is meant to be the universal appeal and call to the right life such as no candid, open-minded persons can honestly gainsay or resist, since it is an appeal based upon facts, and upon the unavoidable deductions that follow upon those facts. This it is first of all, and so far is a statement of the rules and reasons of righteousness which requires nothing more than the exercise of common sense and rational judgment to commend itself to every reasonable man. After this it is a statement of an important, nay, of an indispensable component of the means whereby may be obtained deliverance from the bondage of sentient existence. Here, truly, as in the nature of the case is inevitable, the Buddha's code of morality does not, as in its first use, bear its own demonstration in itself. But if it is not susceptible of immediate logical proof, on the other hand it is capable of being put to a practical proof that is quite as satisfactory in its outcome. For if, for the nonce, a man assumes that the Buddha speaks truly when he says that in so far as any one faithfully follows the course of behaviour he recommends he thereby weakens his attachment to the sense of separate existence, and so assuming actually does follow the course of action thus prescribed, he

will find as he proceeds with his practice of the same. that his attachment, his clinging to self-existence, is in fact being weakened. The recognition in deed that others are as he is himself—which is all that morality is at bottom—and that aught that would be to their detriment is as rigorously to be avoided as aught that would be to his own, gradually, as it is persisted in, brings about and furnishes the proof that such actually is the case, that others' weal is his weal, and others' woe is his woe, and ultimately makes possible the supreme insight of all, that there is really no "*his*" and no "*others*" weal and woe, but only one common weal and woe in which all share. Contrariwise, persistence in behaviour the opposite of Right Behaviour, action that ignores the hurt that may come to others as consequence thereof, makes this last highest insight impossible to the man who so behaves and acts. Life is not all logic. Life is also practice. And he who does not *act* in accordance with the theory—for the moment putting it as such—that his neighbour is himself, can never arrive at the full conviction that this is so, and therewith to emancipation final and complete from all the cares and anxieties for self that distress the life of all who have not won to full insight; in brief, he can never come to full and perfect deliverance from suffering. So far, then, as that branch of Right Behaviour which is called Right Speech is concerned, when a man refrains from lying and slander and harsh words and frivolous chatter, and practises instead speech that is truthful and kindly and courteous and sensible, he is doing two things—he is helping to make himself and all who come in contact with him, happy here and now, and he is also making possible and powerfully furthering his speedy attainment of that state of mind in which he will perceive the true nature of all this show of things, and with that supreme perception, find final deliverance from it all.

Correspondence.

PALI TEXT SOCIETY,

HARBORO' GRANGE,

ASHTON-ON-MERSEY,

Manchester, 10th Sept., 1914.

MARK GOONERATNE ESQ.,

Proctor S. C.,

Galle, Ceylon.

Dear Sir,

By last mail the news of the loss this Society has sustained in the

sudden decease of the representative in Ceylon, your venerable and reverend father, was communicated to us by Mr. F. L. Woodward. The President and I beg you to accept the assurance of our sincere sympathy with you in your great loss, as well as our profound appreciation of the high and long-continued services, ever most kindly and disinterestedly rendered to this Society by your father. We shall keep his memory green in the Society's annals.

Your father did much by his work and influence in the past, to make the Society as stable as it is up till to-day.

Believe me,

Dear Sir,

Yours very truly,

(Signed) C. A. F. RHYS DAVIDS,
Hony. Secy.

A Thought for the Kaiser's Next Painting.

To the Editor of the Transcript,

Having seen the Kaiser's famous painting of the "Yellow Peril" in The Boston Evening Transcript of Aug. 20, may I suggest that if the Emperor would spend time to make even a superficial study of comparative religion it would help to dispel His Majesty's terror of Buddhism. It is the proud boast of the Buddhist that in the promulgation of his religion not a drop of blood has been shed!

In China, Confucianism and Buddhism dwell side by side. In Japan Shintoism and Buddhism use the same temples.

According to Morley, more human blood has been violently shed in the name of the Christian religion than for any other cause in the history of the world.

The Buddhist never has fought except when forced, when there was no alternative, and then only for individual or national existence.

A Buddhist goes to battle with the sad knowledge that he is violating the eternal laws of righteousness and the teachings of his religion which unlike Mohammedanism and Christianity forbids the killing even of a foe.

A TRAVELLER.

Wakefield, Mass., Aug. 21.

News and Notes.

We feel very sorry to learn that the health of Bhikkhu Ananda Metteyya is still bad. It is reported that he is suffering from a serious illness which has been for long hindering him from pursuing the good work he has taken upon himself. The value of his services to Buddhism cannot be adequately described. He himself a westerner from the day of his assuming the yellow robe worked not only to understand the Dhamma but also to bring it before the people of the West. It was in 1908 that he headed a mission to Great Britain, the consequence of which we see to-day in the formation of a Buddhist Society which is now a permanent factor. News of the Revd. Bhikkhu's illness will rouse deep sympathy among the Buddhists of Ceylon, who entertain a profound and respectful regard for him. It is understood that the illness has been undermining his constitution and no doubt the rigours of a life of absolute devotion and practise have been making him worse. This has doubtless rendered the life of a recluse no longer possible and it is some relief to learn from "the Burman" that he has temporarily laid aside the yellow robe and he is being looked after by his sister in England. Even before, those who knew the Bhikkhu wished him temporarily to put off the priestly garment for a brief spell to regain his health. We fervently hope that he will soon be restored to good health and be able to carry on his noble efforts.

The revival of interest in this association has led to establishing itself more securely in a building rented for the purpose in Maradana. The keen interest displayed by its present members will doubtless enable them to procure a permanent house for their Society. It is the duty of every young man who has not already become a member, to join now and support this institution. It is further necessary for the members to make an effort to enlist the support of all the Buddhists in the Island. It is hardly necessary to remind the fact that activity is the watchword of progress. The association's work consists of lectures delivered almost daily on Buddhist and scientific and literary subjects. There is also a hostel attached to the association for the benefit of its members.

To Another Place.

In Carpenters' Hall we're taking our seats,
In solitude calming the mind ;
Still are our souls, and in silence prepared,
By degrees the truth to find.

Vast as the sea our heart shall be,
And full of compassion and love,
Our thoughts shall soar, for evermore,
High, like the mountain dove.

We anxiously yearn from the Buddha to learn,
Who found the path of salvation,
We follow his lead, who taught us to read,
The problem of origination.

—SVAMI MAZZININANDA.

Maha-Bodhi Society, Colombo.

STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF SEPTEMBER, 1914.

RECEIPTS.		R. C.	PAYMENTS.		R. C.
To	M. B. S. Press	2732 96	By	M. B. S. Press	1257 48
„	Proceeds of books sold	56 36	„	Management of schools	1376 97
„	Management of schools	3157 00	„	M. B. S. Calcutta	18 20
„	Donations :		„	„ Madras	10 20
„	Mr. D. T. William Gunatilaka	6 00	„	Petty cash	16 00
„	K. D. P. Charles Appuhamy	25	„	M. B. S. Colombo house rent	75 00
„	Don Peduru Appuhamy	2 50	„	Maha Bodhi Journal	15 00
„	Mr. M. John Silva	2 50	„	Japanese Scholarship	50 00
„	„ W. Fernando	2 50	„	Mallika House Lectures a/c	45
„	„ M. Themis Perera	2 50	„	Messrs. H. Don Carolis	
„	N. H. Peiris Appuhamy	2 50	„	& Sons on a/c	2000 00
„	Mr. K. G. Udenis	2 50	„	Harischandra Memorial	
„	A Buddhist	2 50	„	Fund a/c	11 95
„	A Friend	50			
„	Members' Fees :				
„	Y. L. Costa Appuhamy	5 00			
„	Maha Bodhi Journal	25 99			
„	Fancy Bazaar :				
„	Mr. K. H. P. Gunawardhana	1 00			
„	Harischandra Memorial Fund				
„	Mr. K. R. A. Aruma Upasaka	50			
„	„ B. A. B. Silva	5 45			
„	„ D. M. Dingiri Banda	6 00			
„	Suspense a/c	6 00			
		6020 51			4831 25
„	Balance to end of August	3800 38	„	Balance	4989 64
		9820 89			9820 89

THE BUDDHIST SOCIETY

OF

GREAT BRITAIN AND IRELAND.

The above Society has for its objects the extension of the knowledge of the tenets of Buddhism, and the promotion of study of Pali, in which the original Buddhist Scriptures are written. The Society publishes quarterly *The Buddhist Review* and issues works on Buddhism which are on sale at 46, GREAT RUSSEL STREET, LONDON W. C.

Membership of the Society does not imply that the holder is a Buddhist, but that he or she is interested in some branch of the Society's work. Members receive two copies of the Review, and subscribe £1 1s. annually. Associates receive one copy, and subscribe 10s. 6d. Annual subscription for the Review is 4s. 6d. for the general public.

General Secretary,

OFFICE: 46, GREAT RUSSEL STREET, LONDON, W.C.

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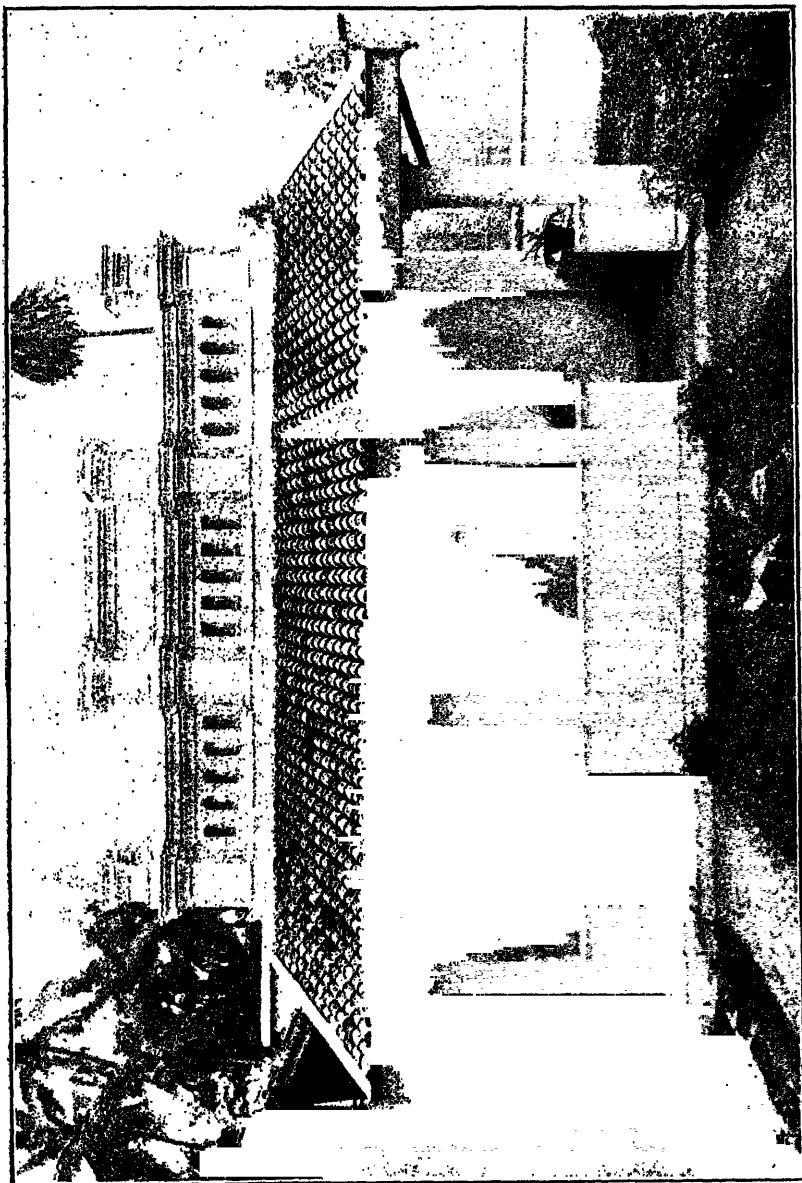
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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXII.

NOVEMBER, $\frac{2458 \text{ B. E.}}{1914 \text{ A. C.}}$

No. 11.

Notes on The Good Law.

When one practises the ten Perfections aspiring at some future age to become the Saviour of the world, such a one is known as a Bodhisatva, and he has to fulfil the laws of Anuttara Samma Sambodhi, the wisdom of omniscience infinite. He has to fulfil for countless births the laws of absolute charity, purified conduct; renunciation of sensual desires, higher wisdom, strenuous exertion, forgiving patience, perfect truthfulness, undaunted will power, universal loving kindness, and equanimity.

Nirvana may be realized in three ways;

(1) By the practice of the ten Paramitas for four Asankheyya and a hundred thousand Kalpas

2) In two Asankheyya Kalpas,

(3) In one Asankheyya Kalpa. To the first category belong, the Buddhas of infinite wisdom, to the second category belong the Pacceka Buddhas who get infinite knowledge, but are unable to lead others to Nirvana; to the third category belong the great Arhats who are born when an Infinite *Buddha* makes His appearance in the world, and become disciples of the Lord.

A Buddha of infinite wisdom is supreme. When such a one appears there is none above Him in the universe. No two Infinite Buddhas can appear simultaneously.

Each Samma Sam Buddha has two chief male disciples, and two female disciples.

There are four stages of holiness in the path of Nirvana. The first is the Sotāpatti; 2nd the Sakadāgāmi, 3rd Anāgāmi, 4th the Arhat.

The first three stages can be reached by the lay disciple, both men and women, following the domestic life. Sotapatti is a full householder, enjoying all the pleasures of the senses; but never violating the five precepts. The Sakadāgāmi is a potential celibate although living in the family: the Anāgāmi, lives in the house, but remains entirely a celibate. He is called a Grihastha Brahmachāri. The Arhat can never live in a family. He is obliged to make the renunciation. He has destroyed the ten fetters. He must either put on the yellow robe or cease to exist as a human being. He has realized the Nirvana without the Upādānas. The Anāgāmi has destroyed the first five fetters of egoism, scepticism, abnormal asceticism, desire for sense enjoyment and ill will. Before his death if he fails to realize the fruits of Nirvana, after death he is reborn in a Suddhā Vāsa Brahma Loka. When he realizes Nirvāna, there is no return to Earth life. Only Anāgamis are reborn in the Suddhavāsa, and they are called Arahanta Brahmarājas. They realize Nirvana in that state.

The Sakadāgāmi is making the effort to practise the Brahmachariya precepts, and to destroy the five fetters of egoism, scepticism, fanatical asceticism, desire for sense enjoyment and ill will. The Sakadāgāmi returns only once to earth life.

The Sotapatti observes the five rules of conduct very strictly, and has four qualifications. He associates only with the virtuous, never listens to heresies and false doctrines, never does anything in violation of the law of Cause and Effect, and strictly follows the precepts of the Dhamma. He may appear on Earth once, three times or even seven times.

The fundamental doctrines promulgated by the Most Exalted *Buddha* are called the Bodhi Pakkhiya Dhamma. They are 37 in number, viz.;

- 4 Satipatthāna
- 4 Sammappadhāna
- 4 Iddhipāda
- 5 Indriya
- 5 Bala
- 7 Bojjhanga
- 8 Ariya Magga.

The development of consciousness plays an important part in the psychology of Buddha's Doctrine. The four foundations of consciousness are analysis of the 32 portions of the physical body; analysis of the three fold sensation of (Sukha, Dukkha, Adukkhama Sukha) pleasant, unpleasant, indifferent; analysis of the generating process of each thought: analysis of the variations of the principles of psychology as taught in the Dhamma.

The four fold strenuous exertions are : to cast away, to abandon, to destroy evil thought, word, or deed already born; not to generate an evil thought, word, or deed yet unborn; to generate good thoughts, words or deeds, not yet born; to increase, develop, reproduce good thoughts, words or deeds already born.

The Foundations of the fourfold Transcendental Developments are

Earnest desire - Chanda

Earnest endeavour - Viriya

Conscious progress - Chitta

Logical investigation- Vimamsa.

The five organs of power for psychic development

Faith - Saddha

Memory - Sati

Exertion - Viriya

Unity of good thoughts - Samādhi

Wisdom - Paññā

The five psychic powers are founded on Faith, Memory, Exertion, Psychic Illumination, and Infinite Wisdom.

The Seven Bojjhangas are :-

Memory - Sati

Analysis of the Doctrine - Dhamma Vicaya

Virile Activity- Viriya

Joyfulness - Piti

Serenity - Passadhi

Psychic Illumination - Samadhi. Equanimity - Upekkha.

The Eight stages of the Noble Path are

1. Scientific acceptance of the four Truths
2. Cherishing Right Desires
3. Speaking words that are true sweet and gentle
4. Refraining from destruction of life, stealing and sensual pleasures.
5. Following a righteous livelihood by refraining from trading in poison, murderous weapons, liquor, flesh and slaves.

6. Strenuous exertion to avoid evil and generate good.
7. Analysis of body, sensations, volitions and the essentials of the Doctrine.
8. Realisation of Nirvana by means of psychic illumination.

The disciple of *Buddha* refrains from indulging in speculations as to the Whence Whither and What am I. He discards heresies about the soul and refrains from identifying it with either the body, sensations, perceptions, volitions and consciousness. He discards all nihilistic views which are promulgated by certain religious teachers. He contemns such views as are held by heretics. He discards the theory that the cosmic progress had a known beginning. He repudiates the theory that a god created man or that he came out of the body of some Brahma. He considers that such gods are as ignorant as their followers, priests or prophets. He accepts the great grand law of cause and effect with its corollaries, ramifying in manifold directions. He repudiates the fatalistic view of life and the other equally foolish view that a god predestined as to what should happen for man and the world. He discards the theory that all deeds committed in some former birth have the potency to produce suffering, making present activity impotent. The existence of gods of very great power the Buddhist admits. He is taught by the Lord that there are numberless solar systems, and that there are great Brahmas who are chiefs of ten thousand world systems. Nevertheless they are still under the great law of change and suffering. After many millions of years they have to die and be reborn. Once the Lord was going the round in the streets of Rajagriha, and seeing a young pig. He smiled. Ananda seeing Him smile, asked Him, to say why He had smiled. The Lord answered "Ananda strange are the vicissitudes of Sansâric life. The young pig that you see yonder, before he was born here was a Brahmâ god enjoying the bliss of happiness in a Brahmâloka. His good karma having exhausted he can no more stay there and he is now born a pig!" Such is Sansâra.

The past is infinite. It has no known beginning. With an infinite past, with the future before you, which you make for good or for evil, with the present under your control your destiny in your hands. Activity in doing such deeds as will generate good results, as will produce no pain on any living being, is called good Karma. When good Karma produces results it becomes cosmic; when no results are expected the *Karma* becomes super cosmic, and is synonymous with Nirvana.

The true Bhikkhu who follows faithfully the exalted life of perfect Brahmachariyam looks with disgust at the pleasures which the gods enjoy in the celestial realms. They are eating the Karma fruit; they can make no fresh good Karma. After the cessation of their good Karma, down they come, unless a *Buddha* should appear and preach to them. The heavens that other religious teachers have painted with such fervour, demanding absolute faith in them, to the Buddhist is easy of attainment.

ANAGARIKA DHARMAPALA.

Sangāma Sutta.

THE SERMON ON WAR.

At one time when our Lord Buddha was staying at the Jetavana Monastery in the city of Savatti, King Ajasatta of the country of Magadha at the head of his great fourfold (Caturangini) army consisting of Elephants, Horse, Chariots and Infantry, marched against the King Kosala Pasenadi of Kasi. Whereat the king Kosala Pasenadi, having heard of this, collected his mighty army and went forward to meet the enemy. In the great battle that ensued, King Pasenadi was defeated and returned humbled to his dominion.

This news was brought to the Bhikkus who eventually approached the Lord Buddha and told him what had happened. Whereupon the Enlightened One exhorted them as follows;—“Bhikkus, King Ajasatta has bad friends and is influenced by evil counsel. Whereas king Pasenadi Kōsala has good friends and hearkens to good counsel. Now the defeated king Kōsala is living disappointed and sorrowful.

Jayan veran pasavathi—dukkhan sethi parajitho
Upasantho sukhan sethi—hitva jaya parajayan.

In battle the conqueror creates enemies and the defeated will watch for an opportunity on a future occasion to wreak vengeance and both are unsatisfied and sorrowful. But he only, who has neither won nor is ever defeated and has discarded pride and arrogance (*māna*) and craving after possession (*tanha*), is always contented and happy.

From Samyutta Nikaya.

(With Acknowledgments to the "Buddhist Review.")

The Noble Eightfold Path.

II.—RIGHT ACTION.

Regarded from the point of view of a practical guide to conduct, the outstanding most characteristic feature of the Buddha's teaching is its inculcation of harmlessness as the thing first to be aimed at in all men's activities of body, of speech, and of mind. Summed up in one word, the advice of the Buddha to his followers is that they so should act, that from their action no harm shall follow to any living creature whatsoever throughout the entire gamut of existence. He enjoins men to an unreserved respect for the feelings and rights of everything that has life, setting up in this regard no distinction between themselves and so-called "lower" forms of life, but holding their own existence as only one (and not the most important at that) among many diverse manifestations of a great life that embodies itself indifferently in a worm and in an archangel. The brotherhood, not of man only, but of all that lives, is the effectual teaching of the Buddha, and the duty of each man correspondingly is to let his existence in the world be the cause of as little harm as possible to all other forms of life without any exception. It is quite true that the effort to do this can never be perfectly successful in a world where the very condition of the continued existence of each form of life is that it should appropriate to itself for its own maintenance something that else would have gone to the support of some other creature. So far as in him lies, however, the follower of the Buddha has to reduce this quite inevitable infringement upon the potential wellbeing of other creatures to the narrowest possible limits. Hence the fourth member of the Noble Eightfold Path, taken as a whole, and the second member of that division of it which deals with *Sila* or Morality, is an injunction to men to refrain from the infliction of wounds or death, by despoiling other beings of their possessions, or by the ungranted gratification of lust upon them; with, as final injunction, the precept that requires abstinence from intoxicating liquors and stupefying drugs, whereby men are robbed of self-control and proper consciousness of what they do, and hence are liable, all unwitting, to do one or another—or it may be all three—of the forms of hurt to fellow-creatures already enjoined against. *Sammakammanta* or Right Action is the name given in the *Pali* to this division of the Path, and it is distinguished from Right Speech in that it deals with deed done by the body instead

of with those done through the tongue. Specifically, Right Action means to refrain from killing, stealing, adultery, and the partaking of intoxicants, and thus baldly stated, differs but little from the behaviour enjoined in some other religions and systems of morality. Yet the particular meaning which each of these injunctions has in the teaching of the Buddha make it worth while to consider each separately.

The injunction to refrain from killing, for instance, means much more than a requirement to refrain from taking the life of one's fellow man. It is an injunction to refrain from injuring or killing, as also from being the cause that others injure or kill, any living creature at all, from man downward to the lowliest insect that crawls at his feet. Such an injunction, so understood, will produce profound consequences in the life of any man who sets out to obey it. He will be the warm friend of every movement having for its object the protection of the animal creation from cruelty and wrong. In his own person he will never inflict suffering upon any dumb creature with which he has to do. He will never be a "sportsman" of the kind that admires only to slay. He will know how to love the beasts of the wild—and still let them live. He will spy upon their manner of life and take pleasure in ambushed observation of them—and they will go their ways unharmed by any deadly weapon of his. Neither will he be the cause that others shall inflict suffering or death upon any living thing, by making requirements involving such suffering and death. Neither for the nourishment nor for the adornment of his own body can any observer of the Buddha's injunction against killing make demands necessitating the injury or death of man or of bird or of beast. In a society where this injunction was obeyed, no trophies of furs or feathers from any slaughtered creature would be seen upon the person of human beings. In such a society human beings would all be humane beings, and no invidious distinctions would set a limit to the scope of their humanity. To wear on one's body the spoils of massacred creatures would be to stamp oneself a crude barbarian, as a being from the outermost fringes of the cultivated world, lacking acquaintance with the simplest elements of civilised life. The slaughter-house, that ghastly ensign of utter disregard for others' right to live, would also disappear from such a society, for none would care to nourish his own body with portions of the bodies of any murdered thing. And even though another's hand did the actual deed of killing, none for that would feel that his guilt was any the less. With men thus animated by a spirit of respect for the rights of other living beings besides those of their own species, we human beings would lose our present ill-repute

among the lower creatures for the most cruel, most cunning, most to be feared of all creatures; and following upon this happy change, who knows what new and beautiful relationships might not spring up between us and our humbler brothers of the dumb creation?

This attitude of sympathy for the lower creatures, however, by no means imports, as some have thought, a lessened regard for the rights of human life. If an observer of Right Action in this the first department of the same, would not injure or slay animal or bird on man's behalf, neither would he injure or slay, or cause the death or injury of man in favour of any of the lower creatures. Here, as elsewhere, the Buddhist view avoids the falseness of extremes. According to the first precept of Right Action, all life is sacred; that of the insect no less than that of the man; that of the man no less than that of the insect. No Buddhist could be guilty of the absurdity of denying food to men in order that he might give it to beasts. The supreme sanity that is the constant characteristic of the Middle Path, saves him from all such error.

The second precept of Right Action is directed against stealing. In the literal meaning of the *Pali* phrasing, it is a prescription against taking things that have not been given, an injunction that is intended to cover every possible method whereby one individual might obtain possession of the goods of another individual without that other's full and free consent. It is thus a requisition to shun the hurting of another in that part of himself which is his possessions, as the first precept of Right Action, among other things, is a requisition to do no hurt to one's neighbour in that part of himself which is his private person. Hurt may be done another in his possessions in quite a variety of ways. It may be done by the sly stealth of the hidden thief or by the compelling violence of the open robber. It may be done by fraud and deceit in trafficking or by the hazard of games of chance. Each of these is a means of obtaining possession of goods or its tokens without the unconstrained consent of the owner and so are breaches of the second precept of Right Action. Where this precept was fully observed uprightness and honesty in business would be the general rule among all classes of merchants. Man would be able to deal with man with the unreserved confidence, the mutual esteem and respect that come of unreserved confidence. None would seek to secure his own gain by compassing the loss of another in any underhand, hidden way. Gambling of all kinds would also be unknown, as well in its more dissembled as in its more obvious forms—as well in the shape of speculation upon

a rise or fall in the price of commodities as in the form of a wager upon the fortune of a turned-up card or the halting-place of a whirling wheel. The wild feelings and passions such hazards arouse in men would all be absent,—and absent also would be the many deeds of wrong to others and despair for oneself that only too often follow thereupon—to the no small gain of the whole community. The bread of others would not be played with and withheld from them only that one's own coffers might be stored with gold. And no ruined gamester would pass to shame or to a dishonoured grave because he had let go his all to fill with unearned gains the pocket-book of a fellow.

The third of the Buddha's precepts of Right Action is an injunction against doing sexual wrong to fellow beings. This is a requisition to refrain from secretly leading astray another's wife, young girls under the care of guardians, or brides betrothed to another. It is a prohibition of the gratification of sexual appetite by force or violence at the expense of any of the opposite sex, as it is also a prohibition of such gratification in every unnatural way, by "crimes against nature."

This injunction against wrong gratification of sexual appetite is in effect a recognition that the *raison d'être* of that appetite is simply and solely the continuation of the species and the one justification for its indulgence, the production of a new being. It is, in fact, a recognition of the rightness of a marriage state. The fact that the "homeless one," the follower of the Buddha in the mode of life he lived after he had attained enlightenment, makes promise to refrain entirely from the sexual act, is no contradiction of this. All are not prepared to follow closely in the footsteps of the Blessed One. All have not attained to such convincing vision of the truth of his teaching regarding the impermanency, the unsatisfactoriness of all sentient existence, as to feel the urgent necessity of taking such steps, adopting such a manner of life, as will bring such existence to the speediest possible end. And so long as this is so, so long as any feels no such necessity, there is nothing in the least reprehensible in their gratifying the sexual, like every other natural appetite, provided only they do so in a way that involves no harm or hurt to another in feelings or in person; provided thereby they do no wrong to any being living as a consequence of their deed. But for the man whose ways of thinking are permeated with the Teaching of the Buddha as the cloth is stained with the dye in the dyer's vat, the sexual act is one he feels he must renounce, for it is for him an affirmation of the very contrary of that Teaching. It is the very acme of the affirmation of the will to live in its most intense form, instead of that

affirmation of the will to be delivered from life which lies at the root of all the Buddha's words to men.

The final precept of Right Action is an injunction to abstain from the use of intoxicating liquors. So far the Buddha's prescriptions as to what constitutes righteous behaviour differ but little from those of every other teacher of men who make pretension to inculcate a code of Right Conduct; but at this point the Buddha makes a decidedly laudable departure from many of them, including that taught by the founder of Christianity.

It is undoubtedly well to enjoin men to abstain from actions so hurtful to themselves and all connected with themselves as are killing and stealing and lascivious lawlessness, but there is a very serious defect, a defect indeed whereof the importance can scarcely be exaggerated, in any system claiming to instruct men how to direct their lives aright, which omits to tell them totally to abstain from a liquor so potent to produce wreckage of mind and understanding as is alcohol; since through the simple partaking of this noxious drink, men, otherwise kind and honest and self-restrained, become liable to break every precept of Right Conduct upon the slightest provocation—or upon none. Such a lamentable omission as this is not to be found in the ethical code enunciated by the Buddha. The Awakened One recognised—as who can help recognising who has eyes to see?—that in a drink possessed of such baneful power to darken and confuse all human faculty of apprehension and comprehension, as alcohol, there lay an enemy to all righteous ways of life against which his followers must be put on their guard as against some devouring flame that would burn up in them all Right Action, indeed, all possibility of Right Action.

For ultimately Right Action is of the mind rather than of the external act. Some have even said that Right Action is all of the mind and not of the body. But this is going too far. Even to follow a course of Right Action with but little accompanying understanding of why such action is followed, will produce its own effect, as physical action, as a bodily deed; and the doer perceiving that effect, however unreflecting he may be, must come at length to catch a glimpse of the reason why his action is called right; he will come to see that its results are beneficial for himself and for his neighbours. But the specially baneful thing about alcohol is that whenever it is taken into the body, even in the smallest quantity, to an extent exactly corresponding to the amount taken, the understanding is clouded; and even though the action performed may happen to be a Right Action, it is performed without the

full degree of understanding that ought to have accompanied it, and so is much less effective for good than it otherwise would have been. For the chief good that follows upon Right Action of every kind is not merely the immediate or remoter pleasant result in the shape of circumstances conducive to comfort or happiness. The chief good that follows upon righteous behaviour lies rather in the increased degree of Right Understanding which it makes possible to every one who observes it. But in order that this good may be secured, it is necessary that the deed done should be accompanied by a clear consciousness of its being done on the part of the doer. To whatever extent this clear consciousness is absent, to that extent the result in added power of Right Understanding will also be wanting. In the man who has taken alcohol into his system in any quantity, however small, this clear consciousness of what is being done when it is being done (called in *Pali*, *Sati*) is clouded over in corresponding degree, and so he misses a proportionate measure of the good that ought to have come to him from his action in the shape of an increased access of Right Understanding; while to the man whose brain is completely soaked in the fumes of alcoholic liquor, there is no clear comprehension of what is done present at all, and so no increase whatever can come to him as result of his action—if indeed in his senseless condition he is so fortunate as not to commit deeds the very opposite of right.

Sammakammanta, then, Right Action, in the Teaching of the Buddha consists in the shunning of killing and stealing and lasciviousness and drunkenness, in every degree, and under every form. And the final ground for obeying its injunctions is ever and always only this—that thereby men make possible for themselves a Right Understanding of their own nature and of the nature of the world in which they find themselves, in ever greater and greater measure as they continue to obey them. *As they continue to obey them*, be it repeated; for Right Action has not merely to be talked about: it has also to be performed. It is in the *practice* of Right Action that all its value lies: it has no other value. Some mysterious virtue seems to reside in the doing of a deed which is not to be obtained in any other way than by the doing of it. One may discuss ethical precepts and rules of conduct as much as one pleases, but no amount of such discussion will bring a man one whit nearer to real Right Understanding than he was before he began to talk. But let him begin to *do* what he hitherto has only talked about, and then he is on the way to real, certain knowledge of himself and of life. Simply to do the good deed has a wonderful property of opening up

some channel of understanding inside us which reveals to us the meaning of many things in a way that cogitation and consideration alone, however profound and sustained, can never do.

This is rather a disconcerting fact to those who would have everything in man's life proceed upon the lines of strict logical reasoning—and yet it *is* a fact. Life laughs at logic every day. It would seem that logic—so far as it is able to serve at all—is meant to be life's servant, never once its master. It seems designed for the under, not for the upper place, and to be dismissed, superseded, when anything else more useful offers itself in its place. Such an "anything else" is to be found in a species of understanding that seems to be beyond the understanding of the brain. It does not, of course, necessarily contradict brain understanding—by this latter term being meant that understanding which depends upon the carrying out of logical processes of reasoning—but it seems to have an existence to some extent independent of and apart from it.

Examples of such understanding will readily occur to anyone who has had experience of the practical affairs of life. It is, for instance, no infrequent experience in the life of the laboratory worker, that after laboriously studying the information given in a book as to the construction of some little piece of needed apparatus, and thoroughly understanding all that the book has to say on the subject, he yet finds himself, after every effort, unable to construct the said piece of apparatus properly and is obliged to call in the aid of some common mechanic who knows little of what is written in the book, but setting his hands to the needed work, carries out successfully what the theoretically instructed man had tried in vain to do, and with a perfection of neatness in the finished result altogether beyond the latter's powers. Here the mere practice of the hands in the routine of the workshop confers on the mechanic, so far as the work to be done is concerned, an understanding far superior to that of the man learned only in the kind of understanding that books are able to convey. It may be said that the understanding displayed by the workshop mechanic stands on a lower plane, is of an inferior order to that possessed by the scientist of the laboratory. It may be maintained that it is merely an understanding of the hands as compared with that of the head, and so from a general standpoint, is a lower kind of understanding. This may be admitted; but the point is, that it is a different kind of understanding from brain understanding and yet for the work to which it is applied, an indubitably superior one.

The existence of a similarly superior variety of understanding, only applied to life as a whole instead of to one of its petty details, is the

fundamental postulate underlying all Buddhist practice of Right Action. The unfortunate thing from some points of view—from that of the devotee of mental concepts, among others—is that this kind of understanding seems to defy all exact definition or description. In the case instanced in the trained mechanic, we might, at a hazard, define the understanding there displayed as an understanding resident in the nerve centres of the hands and arms and eyes of the mechanic as apart from his brain ; but it is difficult to find a fitting designation for the kind of understanding that comes to the man who makes of the world itself his workshop, and in the life of the world finds the means he requires to train himself to it through the constant practice of Right Action. This kind of understanding absolutely refuses to be formulated in any terms comprehensible to reason and logic. Not a product of reason, it cannot ever be made wholly clear to reason. We may seek to give it a name, and call it super-thought, super-intellection, super-anything we like ; but however unsatisfactory and lacking in definite content all such names may be, the things they are intended to indicate remain a fact. Impossible of clear definition this understanding is yet not impossible to obtain, for little by little, in a degree exactly corresponding with the faithfulness of his practice, it becomes the assured possession of the man who, with ever present clear consciousness of all that he does, tries himself in the practice of Right Action. The absence of a clean-cut logical demonstration of its nature matters little, “for nothing worth proving can be proven—nor yet disproven,”—that is, so far as logical proofs are concerned. As for the practical proof, the opportunity to obtain this is open to all. By each man for himself, it is to be obtained through the faithful continued practice of *Sammakammanta*, of Right Action.

SILACARA (*Bhikkhu*).

Foster-Robinson Memorial Free Hospital.

The Opening Ceremony of the above hospital took place on the 22nd inst. in the presence of a large number of ladies and gentlemen assembled at the new premises adjoining the Mallika Santhagara, No. 2. Darley Lane. At 4 P. M. Mr. E. Hewavitarne having announced to the audience the purpose of the meeting, Srimathi Mallika Hewavitarne Lamaetani, the beloved mother of the Anagarika

Dharmapala, declared the hospital open. Subsequently a meeting presided over by Mr. D. B. Jayatilake, Bar-at-law, was held and several speeches were made by some prominent gentlemen. The first speaker was Dr C. A. Hewavitarne who said as follows :—

“In a scheme of reforms drawn up by the Anagarika Dharmapala in 1898 and laid before the public, a Free Hospital for the poor took prominence. The opening of this hospital is the outcome of his recent visit to Honolulu when Mrs. Foster of that city generously placed at his disposal a sum of Rs 60,000 for carrying out his idea. The interest of the fund will be utilized for defraying the expenses in connection with the hospital. I need hardly mention to you that this amount donated by the kind hearted lady would not have been sufficient if a separate piece of land had to be bought and a house built for the purpose. The utilization of the present building makes it possible to carry on the work from the interest of the fund, a small portion of which only has been employed for doing some necessary repairs and fitting up the wards.

The Ayurvedic system of medical practice as it is in Ceylon is a very very old one and though at one time it was in a flourishing state, of late, it has fallen from its high estate. The establishment of a free hospital on Ayurvedic lines as the one opened to day has been a long felt want. The Sinhalese system of medicine is by no means inferior to any other. If our native system is raised to a higher standard there is every reason to believe that it will be equal to any other system.

Coming to the hospital opened to day, besides the resident physician, we have seven other clever native medical practitioners who have given their consent to pay free visits to the hospital on different days. Though this is started on a moderate scale with the help of the public and the native physicians who have offered their services free of charge we shall be able to make this a very useful institution. Many of the great hospitals in London were started in a small way. As there is going to be an in-patient ward a number of students will also be trained here. So you will see the usefulness of an institution of this sort will be very great and it gives us infinite pleasure to express our thankfulness to the generous lady, Mrs T. R. Foster and to the Anagarika Dharmapala.”

Subsequently the following two resolutions were proposed and seconded to be sent to Mrs T. R. Foster and the Anagarika Dharmapala

(1) That this meeting expresses on behalf of the people of Ceylon their heartfelt thanks and gratefulness to the generous donor Mrs T. R. Foster for the munificent help she has given in reviving the system of Sinhalese

Medicine and in establishing this hospital for the use of the poor of Ceylon.

(2) That this meeting expresses on behalf of the people of Ceylon their heartfelt thanks to the Anagarika Dharmapala for the good services he has rendered in connection with the hospital to the people of Ceylon.

In putting the resolutions before the house Mr. D. B. Jayatilake made the following speech :—

“This is a very important occasion. It is the more important inasmuch as there has been no occasion of this kind for a very long time in the history of this island. Through the kindness of Mrs. T. R. Foster and the efforts of the Anagarika Dharmapala, we have today a free hospital now declared open by Srimathi Mallika Hewavitarne Lamaetani. It is our duty to convey our thanks to both of them. It is mentioned in history that in the days of our kings there were thousands of hospitals scattered all over this country and our system of medical practice was then in a flourishing state. Ancient stone inscriptions supply us with sufficient material to believe that there had been formerly in this country free hospitals as the British Government have established today. One such inscription I saw at the Oxford University with Prof. Wickremasinha bearing out this fact. It is a piece of writing done about a thousand years ago in the time of king Mihindu IV. Some parts of the inscription are now illegible but it clearly states that there had been a hospital for every village and that there was one near Anuradhapura. It is a custom of the civilized nations to send ambulance corps with the armies going to battle. This is supposed to be a modern procedure but even this the ancient Sinhalese practised. For instance Parakrama Bahu the great sent an ambulance corps with nurses with the mighty army he sent to invade the country of Aramana (Arakan) in the XIIth Century. The reason for this is that Buddhism teaches the taking care of the sick as highly meritorious. Therefore our Buddhist Kings considered and rightly considered that it is supremely important to look after the sick and the needy. In the time of Lord Buddha a certain Monk was suffering from a serious illness and no one cared so much as to approach him. Lord Buddha seeing the helpless, suffering monk, out of compassion for him, ordered Ananda to bring some hot water and He himself attended to the sickly priest. Afterwards He called all the Bikkhus together and gave them a discourse in which He said that looking after a person suffering from sickness is like looking after Lord Buddha himself and that is why the Sinhalese kings did so much regarding the hospitals.

Nowadays owing to a strange lack of interest among the educated classes in the Sinhalese Medicine it has more or less fallen into disuse, and as it is a thorough and complete system there are some people who talk about reviving it but so far there has been no substantial work forthcoming. But now we have this hospital before us through the generosity of Mrs T. R. Foster and the Anagarika Dharmapala to both of whom we ought to be thankful. I hope this institution will be a great success in time. We all must co-operate and bring this to a success. It is not necessary for me to dwell at length on the benefits that may be derived from an institution like this. It is gratifying to see that a number of very clever native physicians have promised to give the benefit of their service by visiting free of charge. In this instance they are only upholding the traditional honour of the ancient Sinhalese physicians who never expected any remuneration for the services rendered. Their support indicates that the future of this institution is firmly established. In conclusion I must say that this occasion is of such importance that it will go down in history as the first instance of the revival of Sinhalese Medicine. I now put before you with great pleasure the resolution that has been proposed and seconded and I am confident you all will join in conveying our unstinted gratefulness to Mrs. T. R. Foster and the Anagarika Dharmapala."

The resolution was unanimously carried and the ceremony was closed with a hearty vote of thanks to the chair. Several other speeches were made by some prominent gentlemen and the native physicians present.

Beginninglessness.

The Buddha condemned all belief which demanded the abandonment of energetic effort. That religion that posits a creator as the originator of the cosmic process has no correct notion of time and space. That the world process had a beginning a few thousands of years back is against the law of evolution and of causality. Neither the evolutionary process nor the law of causality could have had a beginning. To the Buddhist a beginning is unthinkable. Shelly's Conception of Jehova finds no answering echo in the Buddhist mind.

"From an eternity of idleness
 I, God, awoke, in seven days' toil made earth
 From nothing, rested, and created man :
 I placed him in a paradise and there
 Planted the tree of Evil, so that he
 Might eat and perish, and my soul procure
 Wherewith to sate its malice and to turn
 Even like a heartless conqueror of the earth
 All misery to my fame "

The prophets who proclaimed their favourite creators had no idea of the infinity of time or space. The Jews had their tribal deity, who began his career as the family god of Abraham ; and who passed through a process of progressive evolution from the time of their escape from Egypt till their arrival into the land of Canaan. The god of Horeb, became the god of Sinai, and the god of Sinai became a nomadic god leading the Jews for *forty years* in the Wilderness. For several hundred years Jehovah's habitation was in the ark, which was moved from place to place. In some battlefield the Jews fled leaving the tabernacle behind and when the Philistines courteously removed the box which was his residence, he was offended and in anger destroyed the Philistines. It was in the time of Solomon, that the temple was built at Jerusalem. He spoke to Solomon and ordered him to build a temple wherein he may dwell permanently.

Then spoke Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in a settled place for thee to abide in for ever."—1 Kings 8-12.

The god of Israel at one period was residing in the ark, which was being carried from place to place by the wandering tribes of Israel ; and the ark was once in the land of the Philistines for nearly seven months. The Jews had fled from the battle field, and the ark was captured by the Philistines. In it the deity remained silent, and "when the people of Bethshemesh had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men."—1 Samuel 7-19.

When we analyse the variations of the manifold characteristics of the different mythical creators, inventions of half-savage nomadic intellects of Arabia, what do we discover, except that each of them was at first a family god, and by a process of euhemerization he becomes at last a chief of the gods. The family god of Abram became the god of a

tribe, then of several tribes, and when the latter become a conquering people they exalt the attributes of the tribal god, when at last he comes out of the chrysalis as a fully developed creator, a god Lord, of not one nation, but of the world. This exaltation may be recognised in the Psalms of David.

The invention of the mythical creator is due to the ingenuity of the leader who wishes to guide his own people. He assumes the robe of a prophet, and, with the help of a few confederates, is able to dupe the muddle headed people, by appealing to their sense of emotional religious fervour and psychic fear. The invention of a creator has always been possible in a community where people are half savage and leading an unsettled life. Allah existed before Mohammat as a pagan god and was accepted as one of the many gods by the Arabian people. He was a popular god, and perhaps more feared than other gods, and Mohammat at a psychological moment pronounced the death sentence of all other gods, enthroning at the same time Allah to the office of Creator.

Several thousand years before Mohammat was born, a similar apotheosization took place in the community of Israel, Moses taking the leadership, and the tribal god Jehovah being presented to the Israelites as their one god, greater than all other gods.

Polytheism leads to henotheism, henotheism leads to a crude and savage monotheism, which is destructive for human progress. The savage monotheism as enunciated by Moses shows that Jehovah is a jealous god, with the characteristics of a human despot. The monotheism of Mahammat was a gospel of cruelty. Destruction of unbelievers as well as their sanctuaries became the creed of the people of Arabia. Wherever they went destruction followed, and desolation came into being.

The Roman Church brought into existence the monstrous inquisition, whereby millions were either tortured, persecuted and murdered for the glory of god and his church. The fanatical murderousness of the European monotheists is visible to-day in the barbarious war that is bringing desolation to the people of England, France, Germany, Austria, Belgium &c. Monotheistic paganism is always destructive. It would be a happy day for Europe when Arabian monotheism ceases to influence the war lord of Europe.

Equally destructive is the unscientific doctrine of Fatalism, Fate, Predestination, and an absolute dependence on pre-natal Karma are fateful doctrines, retarding the growth of consciousness. Effort in the

right direction should be strenuously made. Without effort man becomes a corpse. The movement of limbs indicates vitality when they are sanely directed. The insane acts differently. The dead are inactive. The activity of the insane and of the intoxicated man produce no beneficial results. Activity when wisely directed is beneficial to the world. It brings happiness to the individual. Fatalism is destructive and despicable and therefore the Buddha condemned it.

Correspondence.

THE STUDY OF PALI LITERATURE IN BENGAL.

Colombo, February 28, ^{2458.}
1912.

MY DEAR PROFESSOR,

For the extension of Pali learning I wish to place at the disposal of the Governing Body of the Calcutta Sanskrit College rupees one thousand to be increased from time to time. From the interest of the amount a Medal may be awarded to the student annually who makes researches in Pali Literature.

You may mention to the Committee that for the furtherance of Pali Studies in Bengal that I spent to bring out your edition of Kaccayana's Pali Grammar, and that the Maha Bodhi Society was the first to start the Pali Class at its headquarters under your guidance.

Yours Sincerely

THE ANAGARIKA DHARMAPALA.

MAHA MAHOPADHYAYA

SATIS CHANDRA VIDYABHUSAN, Ph. D., M. A.,
Principal, Sanskrit College,
Calcutta.

D/O. No. T-504.

Calcutta, 8 June, 1912.

THE ANAGARIKA DHARMAPALA,
Colombo.

DEAR SIR,

In reply to yours I beg to inform you that the Sanskrit Examination Board have requested the Bengal Government to recognise Prakrit and Pali in the curriculum of studies under the Board.

The Government order is being awaited. Your offer to place Rs. 1000/- at the disposal of the Board for the purpose of creating a medal fund for researches in Pali was thankfully accepted. The sum cannot however be accepted until the Government sanction is obtained. I am therefore to request you to wait till the Govt. order is received.

Yours sincerely,

SATIS CHANDRA VIDYA BHUSANA.

Secretary, Board of Sanskrit Exam :

 No. T/1195.

From MAHAMAHOPADHYAYA DR. SATIS CHANDRA

VIDYABHUSANA, M.A., Ph. D.,

Principal, Sanskrit College, and Secretary to the

Board of Sanskrit Examinations.

To THE ANAGARIKA DHARMAPALA.

Dated Calcutta, the 26th Nov. 1914.

SIR,

In continuation of this office D. O. No. T/504 dated the 8th June, 1912, I have the honour to state that the Government of Bengal has sanctioned the proposal for including Pali in the curriculum of studies under the Sanskrit Examination Board. The Board is now competent to accept the sum of Rs. 1000/- promised by you for the encouragement of Pali studies under it.

I, therefore beg to request that you will be so good as to place the sum of Rs. 1000/- at the disposal of the Sanskrit Examination Board together with a draft scheme for the distribution of the same among the successful candidates in Pali under the Sanskrit Examination Board.

I have the honour to be,

Sir,

Your most obedient Servant,

SATIS CHANDRA VIDYABHUSANA,

Secretary, Board of Sanskrit Examinations.

News and Notes.

The October-December number of the Buddhist Review is interesting as usual. We reproduce elsewhere The Noble

The Buddhist Review.

Eightfold Path By Bhikkhu Silacara. Dr. Mills writes on the Cure of Sorrow. He takes for his text the Buddha-word *Sabbe Sankārā Aniccā*—all construction is sorrow. "If construction means sorrow," may we not take it, that the more complete an object is the more it is organised, the more highly it is charged with sorrow." From this basic doctrine it follows that mind too is a condition of sorrow and impermanent. Hence it is senseless to talk of mind entering Nibbana. The Cure of Sorrow is then the entering into Nibbana by the extinction of the passions. As to the question whether there is no happiness in this life—as our life is a mixture of good and bad karma, happiness is a result and should not be made a quest. The real quest is not happiness but the Cure of Sorrow and the cure is the Eightfold Path. The reasons for following the Path are (1) It is the greatest institution of the greatest of the Aryan race. (2) The contrary, wrong understanding etc. is an unthinkable instruction. (3) Every serious man who tries to better his mind finds himself consciously following it. (4) The acceptance of it leads in practice to diminution of bad deeds and bad karma, and to increase of kindness, loving sympathy and good karma.

Captain Enriques follows on the same lines in his Pessimism in Buddhism "Buddhism, he says, "flows on with unswerving exactness to the inexorable course of cause and effect." Mrs. Romanne James writes on the "Buddhist Order in Siam" and gives a very interesting account of the Sangha. The other articles are The Relays, translated from the Majjhima Nikaya By Bhikkhu Silacara. Do Buddhists Pray? "Remembrance," which is unsigned but which recall memories of The Inward Light, The Secret of Ten and Merit making from the Siamese Point of View. All our readers should make it a point to order a copy from Messrs. Luzac & Co., 46, Great Russel St., London Price 1s. 1½d. post free.

A private meeting of a considerable number of prominent gentlemen

A New Social League.

was held on the 19th inst. at "Ponklar," the residence of Sir Ponnambalam Arunachalam, to organize a new Social League. A Committee was formed to draw up a constitution. This league will be another

point of contact between the people of various creeds and communities and the rich and the poor.

The field of Social service in Ceylon is a very wide one and every one who enters with a determination to serve the helpless will be able to gather a harvest of public welfare. The Buddhist Temperance workers have been already doing considerable work in this connection by delivering lectures in various parts of the island and working for the good of others. The usefulness of their successful campaign has been realized and the general outlook of the masses has greatly improved. Social Service in Ceylon begun by the present generation of Temperance workers is bound to produce far reaching results in the near future. Even at present the Temperance Campaign has given good results though not commensurate with the immensity of the problem.

The formation of the present Social League is only an earnest of what it will be in the future. The members of it are wealthy and educated and the desire to devote their services to ameliorate the condition of the poor indicates the sense of responsibility to which the educated classes are daily becoming alive. We hope that their determination will be attended with success and we wish a bright future for the newly formed league.

Maha-Bodhi Society, Colombo.

—:O:—

STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF OCTOBER, 1914.

RECEIPTS.	R. C.	PAYMENTS.	R. C.
To M. B. S. Press	2112 96	By M. B. S. Press	1633 81
„ Proceeds of books sold	47 23	„ Management of schools	1337 81
„ Management of schools	665 90	„ M. B. S. Calcutta	18 20
„ Donations:		„ „ Madras	10 20
„ Mr. H. Ariyaprema	1 00	„ Petty cash	11 00
„ Maha Bodhi Journal	46 99	„ M. B. S. Colombo house rent	75 00
„ Suspense a/c	11 50	„ Maha Bodhi Journal	83 10
		„ Mallika House orphanage a/c	10 02
		„ Books	8 50
		„ a/c Hiniduma Land (Subs.)	10 00
		„ a/c Gas Engine	225 00
	<hr/> 2885 58		<hr/> 3422 64
„ Balance to end of Sept.	4989 64	„ Balance	4452 58
	<hr/> <u>7875 22</u>		<hr/> <u>7875 22</u>

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THE MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,

COLOMBO, CEYLON.

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OF

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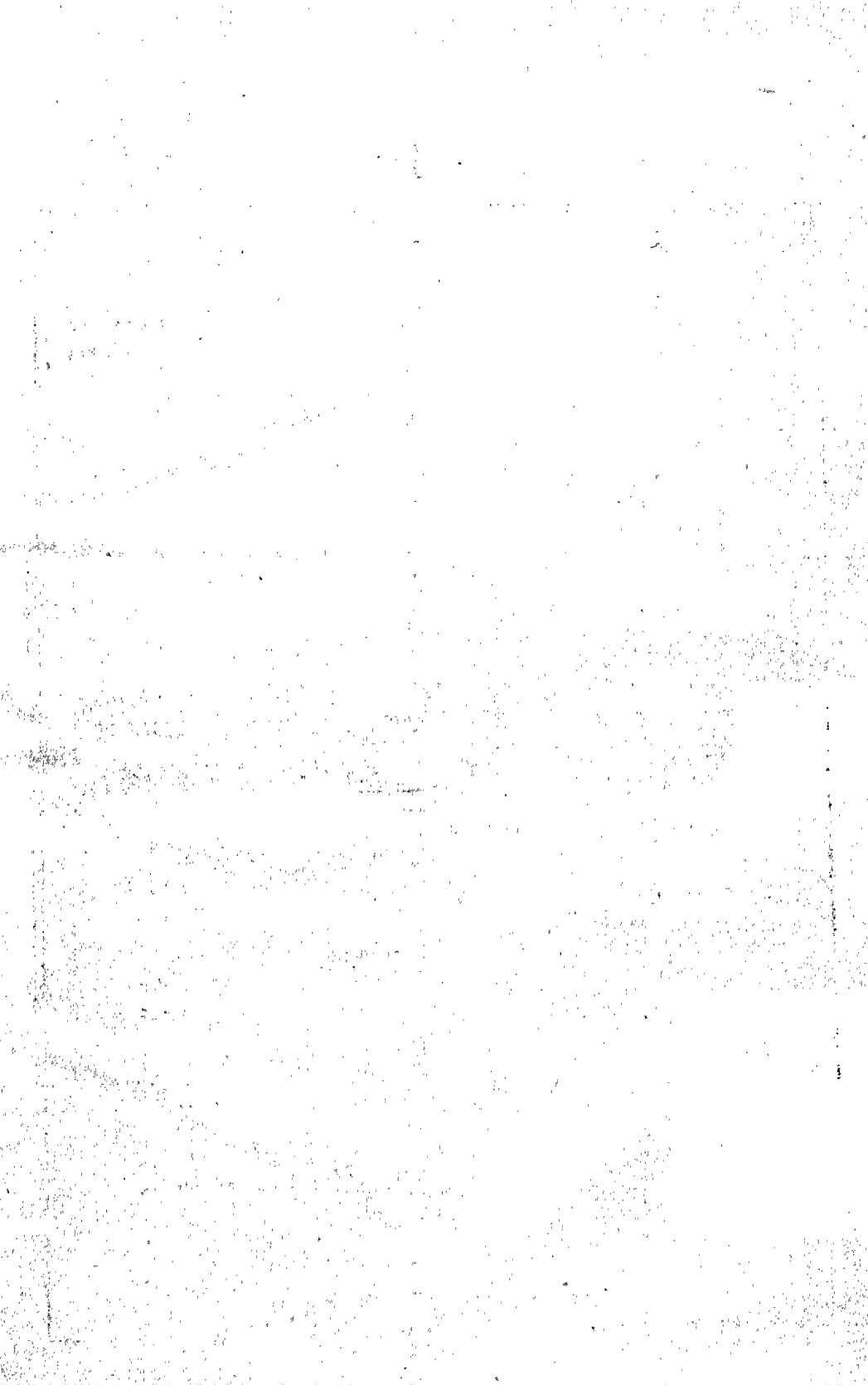
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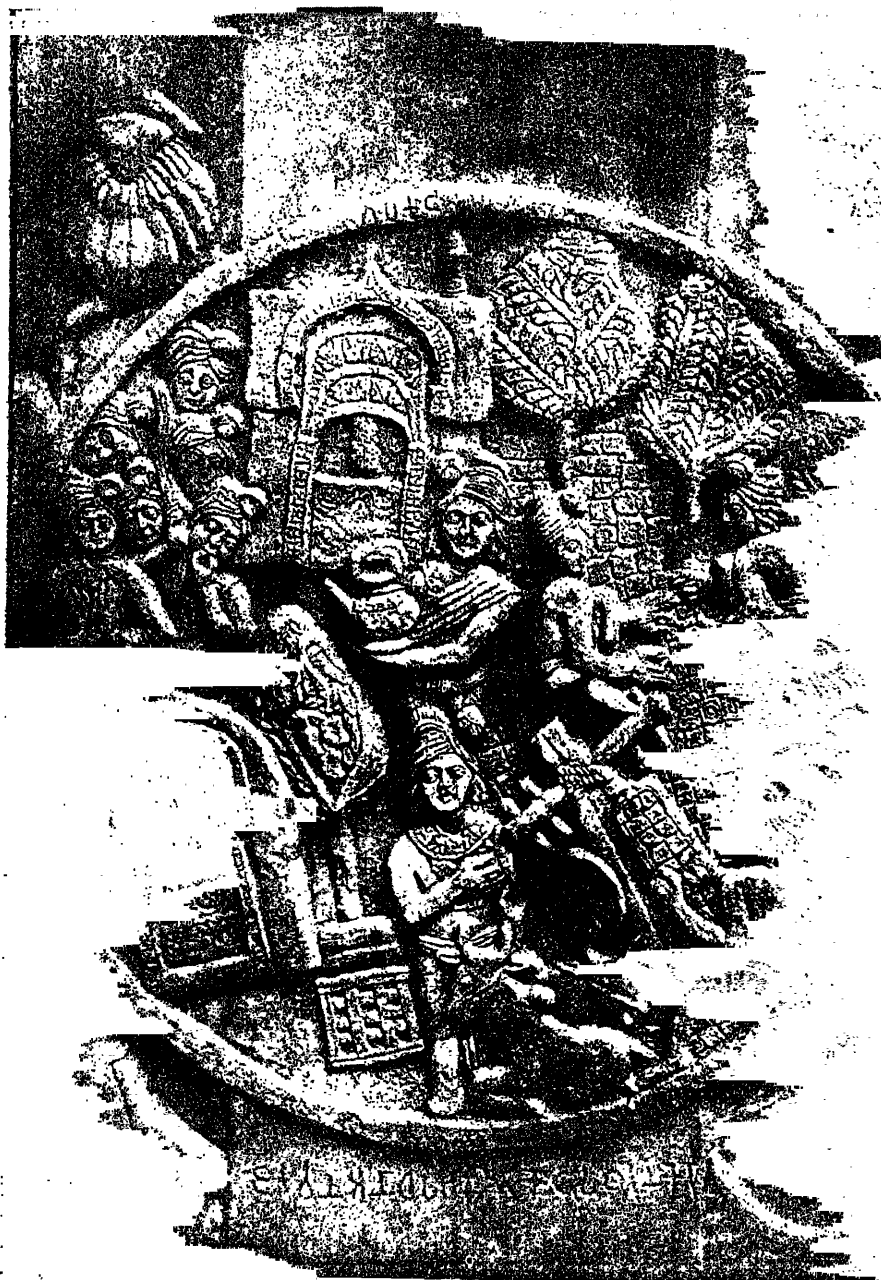
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"JĒTA'WANĀRĀMA."

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXII.

DECEMBER,

2458 B. E.
1914 A. C.

No. 12.

The Foundation of the Empire of Truth.

The Chief of the world, the eldest of other universal religious teachers, the ascetic supreme, the successor of the former Buddhas, the Tathagato, the compassionate lord, the victorious conqueror of self, the discoverer of the Four Noble Truths, the peripatetic leader, the liberator absolute, the Teacher of Gods, Angels and Men, the omniscient one, the true-hearted friend, the Great Physician-Surgeon, King of Righteousness—such are the epithets used to designate the Blessed One, BUDDHA GAUTAMA.

To understand the absolute nature of the universal truths enunciated by the BUDDHA, a comprehensive study of the Three Pitakas has to be made. The Doctrine of Development which the blessed One promulgated is known as the DHAMMA. He who knows the DHAMMA sees the BUDDHA. The Buddha is the embodiment of the Dhamma. The elements that go to make up the personality of the Buddha are identical with the principles that He enunciated. By thought, words and deeds the Buddha does not differentiate from absolute Truth. He is free from the fetters that bind the human and divine beings to matter and spirit. He has transcended the Kāma, Rūpa and Arūpa states of consciousness. He has annihilated the roots of Ignorance, Lust and Covetousness. He is gone beyond the three-fold states where feelings and perceptions provoke the mind for attachment. Sorrow, Happiness and the *adukkhama sukkha* do not provoke his sense organs to cling to cosmic activities. He lives in the world, like other human beings, but with this difference that He is like the water drop that is on the lotus leaf. There

is no attachment in His mind for anything in the worlds of Kāma, Rūpa and Arūpa. He is gone beyond the upādānas. He is free from ignorance; free from the generation of the three-fold Sankhāras; free from the activities of consciousness where the three-fold *vedanās* of pleasure, non pleasure and indifference are in operation; free from the perceptions of organic form, sounds, smells, tastes, contact and dhamma; free from the manifold desires of the three worlds; free from the fetters ten, that impede the progress of the individual towards the absolute goal of Nirvāna. He renounced all human and divine desires of the Kāma, Rūpa and Arūpa worlds. Such is the infinite nature of the Blessed One whom the greater portion of humanity adores as their Guide, Saviour, and Friend.

Anger, foolishness, lustful desires make both gods and men to wander in the recurrent world of Sansāra.

There is no known beginning of the evolutionary element in the cosmic process. The Prince Ascetic, Siddhartha, for six years went through the experience of the Samanas and Brahmanas. He learnt the spiritual philosophy of the Arūpa Brahman. He realized the condition of the Yoga which gives *unmaterial* happiness in the Arūpa world, where consciousness enters into the state of *neva saṇṇā nā saṇṇā yatana*. Beyond that no Brahman ascetic could go. He probed to their depth all that the Rishis had promulgated. But their doctrines brought no satisfaction.

The Brahmanas and Ascetics of the period were great at Asceticism. They practised the manifold variations of the terrific body killing yoga. The Bodhisatta started to practise the deadening asceticism in the sylvan solitudes of Uruwela close to the limpid stream of Nerañjara. He exerted strenuously as no ascetic had before or after exerted to gain Wisdom. The varieties of asceticism that the Bodhisat practised are enumerated in the Bhayabherava, Maha Saccaka, Bodhi-raja Kumāra, Mahasihanada Suttas of the Majjhima Nikāya. He abstained from every kind of food till he was reduced to a mere skeleton, until at last he fainted and fell on the ground. After He had regained consciousness He realized that absolute abstinence would not do, and He began to take just that amount of food as an aid to continue His exertions and when He regained a little of his lost bodily strength, knowledge increased whereby He found by analysis the futility of the kind of effort He was making. Then it dawned upon Him to look back into the experiences He has had since His birth, to find out at what stage of His life was He happy. Then the intuitional discovery was made that when He was a

Babe sitting under the shade of the Jambu Tree, on the day of the Royal Ploughing Festival in the fields of Kapilavastu, He felt the happiness of joy freed from evil and lust. He found the way to Nirvāna. *Eseva Maggo Bodhi yāti.*

Then came the solution of the problem of the Religious life. Asceticism was condemned. The life of happiness avoiding evil and lust was chosen as the best way to realise the Infinite wisdom of Nirvāna. The life of Happiness avoiding evil and lust demanded that He should eat nourishing food, and when He began to eat boiled rice His five ascetic Brahman companions were annoyed and forsook Him, saying the ascetic Gotama has given up his exertion and has become an accumulator of pleasure.

The nourishing food brought Him strength and the strength gave Him the power to realize the four Dhyana illuminations, which opened the door to the psychic attainment of looking back into the past births. He then looked back from one birth to two births, to three, four, ten, twenty, fifty, hundred, thousand, ten thousand, hundred thousand, thousand thousands, and to the Kalpas of one, two, three, four, hundreds, thousands, to the Kalpas of destruction of the cosmic process, and to the Kalpas of formation of the cosmic process, and He realized the first stage of Perfect Insight in the first portion of the night.

Then He attuned His radiant consciousness to realize the state whereby He gained the knowledge of the (*Catūpapāta nāna*) death and birth of the individual personality. He found by His divine Eye, transcending the human insight, how persons die here and are born again, some low, some high, some pleasant to look at, some not, some in states of blessedness, some in states of suffering, according to the *Karma* which they had done. Thus in the middle portion of the night He realized the second stage of Wisdom's Perfection, wherein Darkness had ceased and Light was born.

Again He attuned His radiant consciousness to realize the perfect Wisdom in order to gain the absolute condition whence all (*āsavas*) desires shall cease. He gained the Insight whereby He discovered the great Law of cause and effect, and of the Four Noble Truths, in the last portion of the night.

He thus enunciated a beginningless Past, an absolute *rebirth* or *reincarnation* according to one's Karma, after death, and the present life depending on the law of cause and effect, which when based on Ignorance produces sorrow and suffering, and when freed from Ignorance, produces freedom infinite, beyond the power of kings, priests, ascetics, gods and

creators. The first requisite necessary for the student to realize the infinite freedom, is to destroy the five obstacles, the five *Nivaranas*; viz., *Kamaccanda*, desire for sense pleasures; *Byāpāda*, ill will, hatred, anger &c.; *Thinamidda*, mental lethargy, indifference; *Uddhacca kukkucea*, restlessness, irritability; *Vicikicca*, unscientific disbelief or doubt based on Ignorance of the Cosmic Process and of the laws of Karma or Cause and Effect.

Ignorance of the Four Noble Truths and of the 24 laws of Cosmic Evolution makes man to hold mistaken views regarding the origin of life and the cessation thereof.

Birth, old age, disease, death, sorrows, griefs, tribulations, association with the unpleasant, separation from loving objects, disappointments &c. may be brought under the category of Sorrow. This is the first of the Four Noble Truths. At the time of the birth of the child both the mother and the child suffer. Suffering in manifold forms is visible. Famines, wars, plagues, carry away tens of thousands. Poverty is another source of suffering.

The Cause of Suffering is traced to Ignorance and yearning desires to enjoy the pleasures of the five sense organs. Man wishes to satisfy his eyes, his ears, his nose, his tongue, his body. He wishes to beautify his complexion, he wishes to see beautiful forms, to hear sensuous sounds, to inhale sweet fragrances, to taste delicious food, to have the satisfaction of touch. The unceasing desires when not carried into activity, disappointment follows, ultimately ending in pain. With the annihilation of Ignorance and desire for sense pleasures the mind realizes an indescribable happiness, which is foreign to him who lives surrounded by sense pleasures. Renunciation of sense pleasure may cause a temporary painfulness, but it has its reward in the realization of the infinite bliss of Nirvāna. Nirvāna simply means freedom from Ignorance, freedom from anger, freedom from lustful desires. It is a consummation worth striving for. Renunciation therefore from all sense pleasures and from all evil is Nirvāna.

The BUDDHA formulated so to speak a scheme of salvation, based on a scientific psychology.

In the *Titthāyatana Sutta*, 3rd Nipāta *Anguttara Nikāya*, the Exalted One, condemned the three phases of unscientific religions. Law of Karma based on the law of Cause and Effect is against the doctrine of Fatalism or Predestination. Human will is supreme. Resoluteness is a virtue that should be ceaselessly cultivated. It is

called *adhitthāna* the dominating Will. No god, Brahman or devil is there to stand against the doer of good deeds. Ignorant people never even make the attempt to do anything that demands the exercise of Will Power. Their muddle headedness is so strong that indolence becomes a habit with them, and the panacea for all their sorrows and sufferings is the acceptance of the despicable theory that every thing has been preordained either by Karma or by the Will of the Creator!

The pessimist who ceases to believe in a future, refrains from activity basing his belief on the principle that there has been no past nor will there be a future. The man who hesitates to do good deeds is a Nihilist. The law of Cause and Effect has no hold on him. If he accepts that effort is productive, that *we reap* what we *had sown*, his nihilism would certainly disappear. Pessimism has no place in the dynamic doctrine of the Lord Buddha. The wise man is a potential god. His powers are infinite; but they must be brought into existence by effort. The way to become a God is to practise the Noble Eightfold Path.

ANAGARIKA DHARMAPALA.

The Soul.

(Being a Resume of a Sermon Delivered by
P. Wajiranana Thero)

The belief in a soul is inherent in a vast majority of the world's population. In all of them this belief is quite natural and is inborn in them just as much as certain states of mind, for example anger, desire or foolishness. To overcome this belief is as difficult as the overcoming of anger or attachment. We are the inheritors of our past thoughts, and as such a clinging to a soul is the outcome of the ignorance (*avijja*) that is inherent in us.

There are some on the other hand who do not believe in a soul. Some of these say that they have evidence for such a disbelief; and others disbelieve without any evidence.

The majority however believe or disbelieve in a soul without any evidence. The latter further say that at death there is an end to every-

thing. Their disbelief however leads to no result. For among such disbelievers there is no rule of conduct based on their disbelief.

Those who disbelieve in a soul are at the same time egoists. They believe in a self, while they do not believe in a tangible or intangible soul. They are obsessed with the idea of "my" and "mine." According to the Buddha this idea of self is inherent in everyone, till he reaches the higher stages of sanctification when the idea of self disappears.

The word soul (*attā* or *atman*) has many meanings; its first meaning is 'ones own,' secondly it means 'formless.' It is applied to the mind, it also means 'life' and in some cases it even means the 'body.'

The belief in a soul then may be said to be of two kinds.

- (1) The belief of 'self' or "possession by me" which is called *sakkāya ditthi*.
- (2) The belief in an eternal formless entity which suffers pain or pleasure. This is called *attā ditthi*.

This second belief is a hindrance to the attainment of emancipation. The belief in self or "my-ness" cannot be got rid of till the fetters that bind us to the world are cast aside. The commentarians illustrate it by the parable of the hare and the earth. The hare it is said once became enraged with the earth and addressing her said "I am dissatisfied with you and shall have no more to do with you," saying so he gives a leap, but however he may leap he invariably comes down on some part of the earth. Similarly we are possessed with the idea of self, however much we may try to shake it off.

The belief in a soul is taken on trust without evidence. It is taken as a matter of faith as being outside our standards. Our ideas and sensations are the result of experience, inference or intuition; and the belief in a soul is put down as a matter of intuition.

But if we look at our selves and the world from the Buddhist point of view, we see there is no place for a belief in a soul.

The mistake the soul believer makes is he tries to attribute his actions to a single cause and that cause he calls a soul; but if instead of trying to explain by a single cause, he were to analyse the so called cause he would see that it is not one but composed of many causes.

Let us take for example a heap of objects. The unthinking man says there is a heap; but if we take away each object, we find there is no such thing as a heap.

Similarly when we analyse the soul, we see there is no such thing as a soul but only component parts.

The soul thus looked at is not one heap but five heaps or skhandas and external causes reacting on them. In fact the soul is nama-rupa or subject—object.

Buddhist philosophy differentiates between subject and object, but at the same time in the physical world they exist together. *Nāma* falls into the four categories of *vedanā*, *sannā*, *sunkhāra* and *viññāna*. The analysis of *rūpa* should be considered by us briefly. It falls into 28 divisions forming eleven groups. Of these The first are the four essential material qualities : viz extension (*pathavi*) cohesion (*āpo*) heat (*tejo*) and motion (*vayo*).

The second are the five sensitive material qualities viz the eye, ear, nose, tongue, body.

The third are the sensitive qualities of sense fields, viz visible form (*rupam*) sound, odour, sapids.

The fourth are the material qualities of sex (*bhava*) viz female sex and male sex.

The fifth is material qualities of base viz the heart base (*hadaya*).

The sixth is the material quality of life viz vital force.

The seventh is the material quality of nutrition (*aharo*) viz food.

These form eighteen material qualities.

The eighth is the material quality of limitation viz the element of space.

The ninth is the material quality of communication viz intimation by body and intimation by speech.

The tenth is the material quality of plasticity viz lightness, plasticity adaptability of matter and the two media of communication.

The eleventh are the material qualities of salient features (*lakkhana-rupam*) viz integration, continuance (*santata*) decay (*jarata*), and impermanence of matter.

These ten divisions with the eighteen above form the twenty-eight sub-divisions of form.*

The so called soul is not one entity but falls into these 28 sub-divisions

Let us now take for instance the eye and analyse it. It is not a simple thing but highly complex. There is first of all the visible eye, then the sensitive surface (*cakku prasada*), then the vital force in the eye (*jivitendriya*) which is due to karmic force. The other organs have a similar complex constitution.

* The translator is indebted for the terms to Aung's Compendium of Philosophy, page 155

To revert to the eye; eight essential material qualities, pathavi, apo, tejo, vayo and wanna (colour), gandha (odour), rasa (taste), oja (nutritive essence) and vital force with the visual organ form the eye decad ('cakku dasaka')—similarly you have the nose-decad, the ear-decad, the tongue-decad, the body-decad, the female-decad, the male-decad and the base-decad (hadaya-dasaka').

At the period of the eye formation, the eye-decad, and the sex-decad and the body decad unite. These three decads form a karmic group (karmaja kalapa). Besides these, there are further groups of cittaja kalapa (mind group) utuja kalapa (physical group), aharaaja kalapa (nutritional group).

Besides these forms there are others known as disintegrating forms. In analysing the eye you see its complexity. How much more complex is it when you analyse the whole individual; for you can combine with each decad the karmic groups and the other groups.

In further analysing the eye, the visual process requires contact of object, light, and manasikara (attention). This contact leads to a movement in the sensitive surface (pasada) which leads to a stirring of the bhavanga state. This leads to inquiry and investigation and thought forms are the result which are either moral or non-moral. Sight then is due to many causes. If in the examination of the visual organ and sight Buddhism teaches so many different causes and processes, then it is also evident that in the analysis of mental processes Buddhism does away completely with a soul. It analyses *nama-rupa* to its final elements till you see there is no place for an immortal entity which persists for ever after death.

Abhidhamma.

By *Kodagoda Upasena Thero*,
Principal, Sri Saddharmodaya Pirivena.

The Abhidhamma is the subtle analysis of phenomena, preached by the Lord Buddha in greater detail than is found in the sutras. This analysis is found in the seven books of the Abhidhamma Pitaka viz (1) Dhammasangani, (2) Vibhanga, (3) Puggalapannatti, (4) Dhátukathà, (5) Kathàvatthu, (6) Yamaka, (7) Patthàna. An analysis of these books will be given later.

Abhidhamma deals with consciousness (citta), mental properties (cetasika), rupa (matter) and Nibbāna.

Consciousness is the becoming aware of objects presented through the sense organs. Classes of consciousness may be divided causally into moral or good, non moral or evil (akusala and indeterminate (abyākata), or into moral, non moral, resultant (vipāka) and (kriya) inoperative. Dividing them cosmically they are Kāmāvacara (sensuous plane), Rupāvacara the material plane, Arupāvacara (formless plane) and Lokottara (transcendental plane).

What is moral consciousness?

If by the production of a thought, evil is destroyed and pleasure-effect realized and the subject becomes without stain such a good thought is moral. All moral thoughts fall into eight kāmāvacara moral thoughts, five rupāvacara four arupāvacara and four Lokottara.

Of the eight kāmāvacara moral thoughts the first is that class of consciousness attended with joy associated with knowledge and automatic.

The second is the consciousness attended with joy associated with knowledge and volitional.

The third is the consciousness attended with serenity associated with knowledge and automatic.

The fourth is the consciousness attended with serenity associated with knowledge and volitional. These have three causes acting on them.

Similarly the fifth is the consciousness attended with joy, separated from knowledge and automatic.

The 6th is the consciousness attended with joy, separated from knowledge and volitional.

The 7th is the consciousness attended with serenity separated from knowledge and automatic

The 8th is the consciousness attended with serenity separated from knowledge and volitional. These four have two causes. All these eight are kāmāvacara moral thoughts.

In the kāma world there is present the desire for the gratification of the senses and the desire of possession and through these there arise in the mind greed and attachment. And the kāmāvacara moral thoughts are such as produce the desire to be born in the kāma world of which this earth is one. The other kāma worlds are the four hells and the six heavens,

About the first moral thought the Buddha says in the Dhamma-sangani.

Yasmiñ samaye kāmāvacaram kusalam cittam uppannam hoti. Somanassa sahaḡatam ñānasampayuttam—rupārammanam vā, saddārammanam vā, gandhārammanam vā, rasārammanam vā, phoṭṭhabbārammanam vā, dhammārammanam vā, yam yam vā panā rabbha."

When a moral thought occurs which is automatic and associated with pleasure and knowledge, through the becoming aware of a form, or sound, or odour, or taste or touch or a mental idea such a thought is called a moral thought.

And as a thought never occurs without an object or presentation these six objects of consciousness Sadārammaṇa have been shown as mind pabulum.

Here rupa stands for all material objects. Sadda for all sounds gandha for all smells, rasa for all tastes, phoṭṭabbha for touch and dhamma for all past present and future mental states. There is no matter or phenomena that are not included in these six objects of consciousness. The details of these phenomena will be given in due course.

When one of these objects is presented before one of the doors of the senses; it strikes the sensitive surface pasāda-rupa of that organ and comes before the mind door (mano-dvāra). This leads to a commotion of the slow-moving current of thought bhavāṅga citta. Just as when a bird alights on a branch its contact with the twig coincides with the fall of the shadow on the earth; so the contact with the sensitive surface coincides with the movement in the mind door. The stirring of the bhavāṅga current of thought leads to a breach in the thought current (bhavāṅga upacceda). This is followed by cognition (āvajjana) which turns the bhavāṅga state in another direction. The striking of the object on the organ of sense produces consciousness of the object and the grasping of the object produces the resultant consciousness vipāka manodhātu citta.

Thus the presentation of a visual object is followed by a turning towards it (pañca dvāravajjana=five door turning towards) during which the mind is passive (kriyā manodhātu). This is followed by cakku vinnāna when the person sees the object without really knowing anything about it. This is followed by sampaticcana, when the person receives the impression of the object. This is the stage of the vipāka

mano dhātu. This is followed by the stage of *vipāka mano vinnāna dhātu* when the person or subject investigates it (*santirana*). This is followed by the stage of *kriyā mano vinnāna dhātu* when the subject is fully aware of the object (*vottappana*).

Up to this point, the mind process is without motive (*ahetuka citta paramparā*). But it takes place in due order and ceases in due order. But after the completion of this process or putting it picturesquely after the flavour of the form-object of consciousness (*rupārammana rasa*) has been fully enjoyed there come into existence seven javana thoughts of full knowledge. During these seven thought-moments there is present pleasure, feeling, knowledge and the automatic state.

Hence it may be said that the javana thought is a moral thought. As it is difficult to explain the origination of thought at this point it will be deferred to a later date. At this point, it will be sufficient if we understand how the first *kāmāvacara* moral thought becomes 'attended with pleasure,' (*somanassa sahaḡata* 'accompanied by knowledge' (*nāna sampayutta*), and 'automatic' (*asankārika*).

Here 'pleasure' is the taste of pleasure giving objects of consciousness such as form, sound etc. And the consciousness that is associated with such feeling of pleasure is called 'attended with pleasure.'

'Knowledge' is the proper understanding of the result of the good action that comes from such moral thought. And the mind that is filled with such knowledge is 'accompanied by knowledge.'

'Automatic' is when the subject performs good deeds without hesitation and without the instigation of others. This spontaneous thought is called 'automatic.'

Because this first *kāmāvacara* moral thought is associated with non-greed (*alobho*), non-anger (*adoso*), non-delusion (*amoho*) it is said to be tri-causal.

The difference between the second *kāmāvacara* moral thought and the first is that it is volitional. Here the subject hesitates "am I to do this or not do this" or he has to be persuaded by some one else.

This thought though tri-causal as the first is not attended with the same results, for here the 'non-greed' element is weaker.

The third moral thought is attended with serenity. Here there is no pleasure or pain—and there is no greed or anger. Here pleasure and displeasure are moderate and there is equanimity. Because the

subject knows the effect of good deeds his thoughts are 'associated with knowledge.' His thought is automatic. Such thought is also tri-causal.

The 4th serene moral thought is volitional and tri-causal.

The fifth moral thought differs from the first in being 'dissociated from knowledge' (Nāna-vippayutta). Here the subject does not know the karmic effect of good deeds. This thought is common among children and among those who do not realize the effect of karma. Here because non-delusion is absent, the thought has only two causes.

The sixth thought differs from the 5th in being volitional.

The seventh differs from the third in being 'dissociated from knowledge.'

The eighth differs from the seventh in being 'volitional.'

These 5th, 6th, 7th, 8th thoughts because they are dissociated from knowledge and possess only non-greed and non-anger as causes are bi-causal. To summarise, these moral thoughts are of eight kinds through 'feeling,' 'knowledge' and 'volition.' The pleasurable and indifferent thoughts are four each. Associating these with knowledge and absence of knowledge, they are four. Similarly automatic and volitional thoughts are four each.

In the Pali Cañon the serene thoughts associated with knowledge are represented as the 5th, 6th and the pleasurable thoughts dissociated from knowledge as the 3rd and 4th. Here I have changed that order because I have classified the first four as tri-causal and the last four as bicausal.

Although these thoughts are represented as eight according to feeling, knowledge and volition these can be classified in many other ways,—such as The ten meritorious acts; the three volitions, The six objects of consciousness, The six moral deeds; The four principles; the three karmas; or as mean, moderate, supreme.

The Archaeological Survey of India.

We have before us the Reports of the Archæological Survey of India for the years 1909—10, and 1910—11.

The contents of the volume for 1910 are as follows :—

Conservation; Ancient Brick Temples in the Central Provinces; The Temple of Mahadeva at Bajaura, Kulu; The Shah Burj, Delhi.

Fort; The Diwan-i-amm, Lahore, Fort; Exploration and Research; Excavations at Sahri Bahlol; The Mathurá School of Sculpture; Buddhist Stupa at Mirpur-Vhas, Sind; Excavations at Mandór; Historical Documents of Indian Tibet; Excavations at Hmawza near Prome, Burma; Epigraphy; The Kanishka Casket Inscriptions; The Inscription on "Buddha's Bowl" at Qandahar; Three Sculptures in the Lucknow Museum; The Hoysalas in the Chola Country. The Report contains 187 large size quarto pages of letter press and 54 photo plates of great interest to the student of Indian archæology. To the Buddhist the Report is of great value, in as much as it contains descriptions of the explored areas, where at one time the Religion of the Buddha dominated. In the absence of the Director-General, Dr. J. H. Marshall, the Report was edited by Dr. J. Ph Vogel, Superintendent of the Northern Circle.

The Archæological Survey Department conserves the historical buildings that belong to Buddhists, Hindus, and Musulmanis. Each circle is under a special Archæological Superintendent whose duty is to see such historic buildings as are necessary to be conserved are not neglected. More than the Hindus and Musulmans are the Buddhists indebted to the Archæological Survey of India, whose inauguration was due to Lord Curzon's foresight. His name will never go to oblivion so long as the historic memorials of India are conserved. The Archæological Survey of India is fortunate in having so able a Director as Dr. J. H. Marshall to guide the destinies of the Department. The results of the excavations in the several historic sites, almost forgotten for nearly thirteen centuries, conducted by the Department at Peshawar, Taxila, Pataliputra have been marvellous. India in the Buddhist Period was in her full bloom. In Art, Literature, Commerce, India reached the zenith of progress. In the Brahmanical Period India was stagnant. In the Musulman Period India had become a moribund body.

For nearly a thousand years under the Musulman regime India lost her originality. From the backwash of Asia came the hordes of iconoclastic invaders to rob India, and all that was beautiful was utterly destroyed never again to be reconstructed. The heritage of the past so full of historic value was absolutely ruined. The picture of India according to the descriptions left to posterity by Megasthenes, Strabo, Fa-Hian, Hwen Chang, I'tsing, bring before our mind's eye of a contented, happy, prosperous, civilized people, and the loss to the world by the annihilation of the sources of that civilization is incalculable. We are now offered a few fragments recovered from the destroyed superstructures of the civilization which had its source in the Aryan

consciousness, centuries before the birth of the Moslem and Christian creators. The semitic consciousness is abnormally destructive; the deities that their pagan consciousness brought into objectivity were their own creations. Jehovah and Allah are iconoclastic gods.

Brahmanism and Buddhism lived in friendly rivalry for 15 centuries. The Aryan gods were common to both the Brahmans and Buddhists. In the Viharas were the images of Vishnu, Brahmā, Indra and the lokapāla devas. Brahman scholars became Buddhists, and Buddhist scholars now and then reverted to the older faith. They were brothers of the same mother. It was after the iconoclastic vandals reached India from Arabia that both Brahmanism and Buddhism suffered equally at their destructive hands. It was utterly alien and non-Aryan the religion of the Moslem, and when it came into contact with the superior civilization of the Aryan, the latter went down under the fire and sword of the Yavanas. Oh what a loss it was to civilization, the loss of priceless MSS in the vihāra libraries at Peshawar, Taxila, Benares, Odantapura and Vikramasila.

The Buddhist Viharas that stood for 15 centuries as well as the deva temples of the Brahmans were destroyed by the common enemy. The images of Vishnu, Indra, Ganesh, Kartik, Brahmā and other gods had each a *niche* in the Buddhist Viharas. The Brahmans could never have destroyed these images, and yet we see to-day that in every Buddhist Vihara now in ruins all the deva images are found mutilated.

The Pala Kings were ruling Bengal in the 11th century, and inscriptions found in Sravasti, Benares, Bodhgaya testify that they were all great patrons of the Religion of the BUDDHA. The Kanauj copper plate of Jaya chandra of the 11th century shows that Buddhist Bhikkhus were supported by that King. The Buddhist religious edifices in Bamian, Turfan, Central Turkestan whose remains are now being explored by German, French, Russian and British archaeologists show that at one time Buddhism was flourishing. Who was responsible for the destruction of these structures? Who destroyed the Brahman and Buddhist edifices in Java?

Vincent Smith, always unfriendly to Buddhism, in his new edition of the "Early History of India" says:—

"The total disappearance of the Buddhist worship from India, the land of its birth, has been the subject of much discussion and some misconception. Until lately the assumption commonly was made that Buddhism had been extinguished by a storm of Brahman persecution.

That is not the true explanation. Occasional active persecutions by Hindu Kings, like Sasanka, which no doubt occurred, though rarely, formed a factor of minor importance in the movement which slowly restored India to the Brahmanical fold. The furious massacres in many places by Musulman invaders were more efficacious than orthodox Hindu persecutions, and had a great deal to do with the disappearance of Buddhism in several provinces," p. 368. The same author writing about the destruction of Buddhism in Bihar says

"This crushing blow, followed up, of course, by similar acts of violence, destroyed the vitality of Buddhism in its ancient home," p. 404.

When did Sasanka destroy the Bodhi Tree? Huen Chang mentions the incident. It must be long before him. For one destructive Sasanka there had been a hundred constructive patrons of Buddhism. In the "Sri Harsha Charita" by Bana, translated by Cowell, we read that the greatest Brahmanical philosopher, had after studying the Doctrine of Buddha become a Buddhist Bhikkhu. Buddhism was the national religion of Magadha, and later on became the imperial religion under Asoka.

In the A. S. R. for 1909—10 Mr. A. H. Longhurst in his Report on "Ancient Brick Temples in the Central Provinces" says "it is interesting to note that brick temples dedicated to Buddha, Vishnu and Siva (all approximately about the same age) appear to have existed here side by side," p. 15.

Dr. J. Ph. Vogel writes describing the Temple of Mahadeva at Bajaura, Kulu. Gordon Sanderson has given an elaborate description of the "Shah Burj, Delhi, Fort," and also of the "Diwani-i-amm, Lahore, Fort.

Dr. Vogel has written a chapter on "Exploration and Research." He says referring to the excavations made by Dr. Spooner in the Frontier Province: "Besides some very fine Buddha and Bodhisatva images, it contains a large number of bas-reliefs, including several subjects not yet found in Græco Buddhist art. Among the latter I may mention particularly a very fine representation of the conversion of Angulimāla or "Finger-garland," the robber of Sravasti, who according to the legend told by Hiuen Tsiang, used to wear a garland made of the fingers of his victims. I would further remark on a number of elongated panels which seem to refer to *jatakas*, or stories of Buddha's previous existences . . . The discovery of these panels indicates that *Jataka* scenes were as favoured a subject with the sculptors of Gandhara as

with their brethren of Central India and Mathura." Dr. Vogel thinks it was particularly in the Kushan period that the sculptors of the Mathura School flourished. The discovery of the BUDDHA figures in the Stupa at Mirpur-Vhas in Sindh by Mr. Cousens shows that at one time Sindh was a stronghold of Buddhism. According to Mr. Cousens the *stupa* at Mirpur-Khas may be ascribed to about 400 A. D. Dr. Vogel says the Mirpur-Khas *stupa* remained a place of worship down to the early Arab invasion of Sindh. (A. D. 715); as is evident from the occurrence of inscribed tablets of the well-known type assignable to the 7th or 8th century and from Arab coins found together with them in debris. *So here, as elsewhere in India, it appears to have been the Moslem occupation which made an end of Buddhism*" p. 44. (Italics are ours).

Dr. D. B. Spooner contributes a very interesting paper on the "Excavations at Sahribahlol," in the North West Frontier Province. He says "whatever Sahribahlol may have been in ancient times, it was certainly a most important Centre of the Buddhist cult, and each fresh excavation tends only to increase our wonder at the immense wealth of sculpture accumulated here, and our regret that the identity of the site remains undetermined," p. 50. "The Mathura School of Sculpture" is the title of an elaborate and illuminating thesis by Dr. Vogel.

The article on the Buddhist Stupa at Mirpur-Khas, Sindh, contributed by Mr. Henry Cousens is of very great interest. Mr. Cousens says "that the images had all been painted, those of the Buddha having red robes and a golden coloured complexion, with black eyes and hair.

- The Contents of the Report for 1910—11 are as follows:
- Excavations at Saheth-Maheth By J. H. Marshall.
- Excavations at Shah-Ji-Ki-Dheri By H. Hargreaves.
- Excavations at Takht-i Bahi By H. Hargreaves.
- The Sacrificial Posts of Isapur By J. Ph. Vogel.
- Iconographical Notes on the Seven Pagodas By J. Ph. Vogel.
- Excavations at Kasia By Hirananda Sastri.
- The Kasia Copper plate By F. E. Pargiter.
- Excavations at Ramatirtham By A. Rea.
- Excavations at Hmawza By Taw Sein Ko.
- Conservation Works at Agra By Gordon Sanderson.
- The Number of Plates in the Volume is 53.

All the articles with the exception of "Conservation Works at Agra," Iconographical Notes on the Seven Pagodas, are of delightful interest to the Buddhists,

Thanks to the untiring energy of Dr. J. H. Marshall it has been found possible to identify the exact site of the famous Jetavana where the Blessed One had spent nearly twenty-five years of His Ministry. The site of the very sanctuary where the Blessed One lived has also been discovered. There were two sanctuaries at Jetavana, the Gandhakuti and the Kosambakuti. Dr. Vogel while conducting excavations at Sahet Mahet in 1907—08, was able to bring to light an ancient cloister (cankamana) which is 61 feet long and 5 ft. 2 in. broad.

The Report on the Excavations at Kasia of Pandit Hirananda Sastri, Curator of the Lucknow Museum gives a complete history of the work done by Dr. Vogel in 1907—08 and by the Pandit himself.

On behalf of the Buddhists of Asia we have to express our gratitude to Drs. Marshall, Vogel, Spooner, and Pandit Hirananda for the services they have rendered in the field of Buddhist Archæology.

Our Frontispiece.

Our frontispiece is taken from a bas relief in the Bharut Stupa built by the Emperor Asoka. The picture represents the well-known story of the purchase and dedication of the Jetavana Monastery.

The spacious park belonged to Prince Jéta, who was a heretic. The Great Treasurer Anáthapindika, early falling under the Buddha's influence bethought him how best to show his gratitude to the Lord Buddha. And seeing the extensive grounds, offered to buy it at the Prince's own figure. "Even if you strew the ground with gold pieces," replied he, "I will not dispose of it."

The treasurer considered that to be the limit of his price and offered to pay that amount. On the prince's refusal to accept the amount, the matter was represented to the king's court and the decree was given that the garden should be sold at the price.

The picture shows the money being brought in a cart and being arranged on the ground.

In the middle distance is the treasurer offering the land and ratifying it by pouring water out of a vessel.

The buildings are shown that were erected by him for the use of the Buddha and his disciples. The crowd of people in the back ground are bringing offerings.

Recently the ruins of the Jetavana monastery have been discovered and some of the buildings have been identified.

No doubt a great deal of material will be found elucidating many things that are obscure. To resume the story, Prince Jeta himself became a follower of the Buddha, converted by the unstinting generosity of Anāthapindika,

News and Notes.

We are in receipt of a copy of the Annual Report of the Bauddha Dharmankur Sabha or the Bengal Buddhist Association for 1913—1915. This society established in 1892 by Revd. Kripasharan Mahasthavir has been doing steady and substantial work for the furtherance of Buddhism in India.

“The objects of the Bengal Buddhist Association or the Bauddha Dharmankur Sabha are:—(i) to improve the Status of the Buddhists of the land—social, intellectual, educational and religious; (ii) to spread education among the Buddhist boys and girls; (iii) to promote a wide knowledge of the tenets of Buddhism and the study of Pali and Sanskrit Buddhist literature; (iv) to remove the difficulties and disadvantages into which the pilgrims are very often put, on account of the want of any rest-house and proper guide on their way to and from Gaya, Kusinara etc. The objects the Association will seek to realise (a) by expunging the social evils, prejudices and superstitions by means of instruction, publications and lectures, (b) by establishing Schools and “Tolls” in different villages for the development and culture of intellect and morality, (c) by printing and circulating works on Buddhism: Pali Text and translation of Buddhist Scripture etc., (d) by publishing a monthly magazine dealing, specially, with Buddhism—its literature and philosophy, (e) by establishing monasteries and branch associations in suitable places, (f) by arranging for lectures etc.,

on Buddhist subjects, (g) by establishing rest-houses in the places where pilgrims are compelled to stop *en route* to and from holy places."

Some of the important works done by the society during the year under review are as follows:—

(1) The establishment of a Boys and Girls Free School, known as "Kripasharan Free Institution" where education up to the Upper Primary Standard is imparted to children of all casts and creeds without distinction. In this institution Pali is also taught.

(2) The able conduct of "Jagajjyoti" under the editorship of Revd. Gunalankara Mahathera the number of subscribers increasing rapidly.

(3) The sanction of a state scholarship for the scientific study of Pali language in Europe, as a result of the application made to the Government of India by Revd. Kripasharan Mahasthavar on behalf of the Bengal Buddhist Association. The scholarship was awarded to Babu Beni Madhab Barua M.A., of Chittagong, who left India for Europe on 10th September 1914.

(4) The undertaking of the erection of a second story to the Monastery Building at Kapalitola, Calcutta, for the better accomodation of Bhikshus, an apartment of which will also be set apart for the purpose of a Reading room."

The opening ceremony of the new building of the above college came off on Saturday the 5th inst. when the **Dharmaraja College, Kandy.** Hon'ble Mr. P. Ramanathan, K.C., C.M.G., presided. There was a large representative gathering of Buddhists present, many of whom were old boys of the college. After the chairman had declared the building open the distribution of prizes took place and several speeches were delivered by the chairman and Messrs. D. B. Jayatilleke, Bar-at-law, and Felix R Dias, District Judge of Kandy. The speakers made eloquent references to the college and its progress. The present spacious building is the outcome of the untiring efforts of the principal, Mr. K. F. Billimoria, who is devoting his entire energy to render the institution a permanent success. We are glad to see Mr. Billimoria's sustained efforts crowned with so great a success and hope that it will always be a source of pride and usefulness to the Buddhists of the Kandyan districts.

Maha-Bodhi Society, Colombo.

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STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF NOVEMBER, 1914.

RECEIPTS.	R. C.	PAYMENTS.	R. C.
To M. B. S. Press	1569 68	By M. B. S. Press	1484 72
„ Proceeds of books sold	37 93	„ Management of schools	1422 46
„ Management of schools	689 21	„ Petty cash	16 50
„ M. B. Journal	28 50	„ M. B. S. Colombo house rent	75 00
„ Fancy Bazaar Subs :		„ Maha Bodhi Journal	66 00
„ Mr. D S Ranasinha	2 10	„ Books	49 81
„ H. M. Fund Subs :		„ Japanese Scholarship	50 00
„ Mr. M. P. Ratnayake	28 05	„ S. B. Case a/c	20 95
„ Dr. D. H. Gunasekara	1 00	„ a/c Mr. S. K. Deen	10 00
„ Members Fees :		„ Printing Machine a/c	2275 13
„ Mr. F. D. Jayasinha	1 00	„ Donation	25 00
„ „ Solomon de Silva	3 00		
„ a/c Mallika Santhagara	1 00		
	2361 92		5495 57
„ Balance to end of Oct.	4452 58	„ Balance	1318 93
	6814 50		6814 50

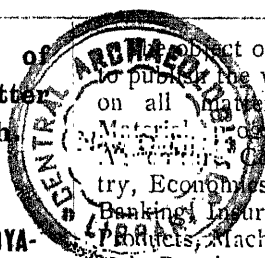
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